The Missionary Herald

VOLUME CIII NOVEMBER 1907 NUMBER 11

THE ninety-eighth meeting of the American Board measured up to the standard of these historic annual assemblies. It has been already reported through the secular press and our denominational papers; departmental reports presented at the meeting are appended to this issue of the *Missionary Herald;* the minutes and roll of attendance will be published next month. All that may be attempted here is brief reference to some outstanding features of the occasion.

The Cleveland Meeting

Of the meeting as a whole it is to be said that many thought it was marked by exceptional strength, sweep, and dignity. From the opening survey of the field to the farewell prayer there was manifest a deepened sense of the majesty of the foreign missionary enterprise, its marvelous opportunity today, and the mighty call which it issues to all sons of the Kingdom at this critical hour of the world's history. They walked on the high places of human thought and interest who followed the addresses of these crowded sessions.

THE most striking circumstance of the Cleveland meeting was the fact that for the first time in its history the American Board met in conjunction with its sister societies and the National Council. It was in many ways a great privilege to join in this demonstration of our Congregational forces. There was the enthusiasm of numbers; never before has there been such an assembling of Congregationalists, one so representative of all sections of the country and of all types of our clergy and laity; the denomination was at Cleveland. There was the zest also of an epochal occasion, one bound to be occupied with large questions and fraught with important consequences; there was the stir of a new and fateful hour to make all minds and hearts alert. Moreover, the sense of comradeship which was strengthened by these days of association was a blessing of first value; the very courtesies and considerations required in making and carrying out the program were benefits, leading each to think not only of his own things, but also of the things of others.

A Family Gathering

It must be said that the combination involved some disadvantages and obstacles in the conduct of the Board's meeting. There was not the sustained attention to its sessions that is customary; a large company was always to be found visiting and resting in the anterooms. Evidently those who had come for ten days of various meetings could not settle down to steady attendance on the sessions of one society. Moreover, the question of tri-union was so immediately insistent at the first session of the Council that thereafter many could give little attention to anything else. It was a rather trying experience, though perhaps in part inevitable, to find the time and strength and interest of a large number who had come to attend the Board's meeting thus absorbed by preliminary debate upon a question which belonged to the National Council's program. By this sacrifice, however, the Board was able to share in the inspiration and fellowship of the Cleveland convocation, and to contribute its part toward the success of the whole. And it was worth some sacrifice to be able to come together in this family gathering.

The Arrangements

THE characteristic enterprise of Pilgrim Church was shown in the way this huge meeting or series of meetings was handled. We have only praise and gratitude for the skill with which the local committees of arrangements did their work. Never before, it is safe to say, has the American Board been so amply housed, with room and equipment for its meetings, its committee work, the display of its publications, and the comfort and convenience of all in attendance. The contribution of the church's quartet and chorus to the musical service enriched the evening sessions. One special feature to be commended was the providing for the morning devotional service in the auditorium of the Methodist church across the street. This prevented such disturbances of the closing moments of these prayer meetings as have often been experienced when they were held in the room where the business of the morning was about to begin. The sense of a quiet retreat for prayer was grateful to all who gathered to start the day with this half-hour service.

Eyewitnesses as Speakers

THE missionaries had full place on this year's platform and nearly all the other speakers were there to tell what they had seen with their own eyes. The strong addresses of Professor Moore and Secretary Barton and of District Secretaries Creegan and Hitchcock were the direct outgrowth of their recent inspection of mission fields, as was also the glowing appeal of Pres. Charles Cuthbert Hall. Here lay one charm of this year's meeting. There was universal satisfaction at having more speeches from those who had been "at the front." The grouping of the missionaries by countries was also approved, though the carrying out of this plan was somewhat interrupted by the enforced absence of certain missionaries who were on the program. However, in the portrayal of several fields, as, for example, in that of India, it was possible to divide the subject and arrange the order of speakers so as to make a comprehensive and cumulative impression.

Their Hearers

THE audiences were large; not by an unusual attendance of Corporate Members — only 141 were enrolled — but by the presence of a host of delegates to the National Council and the interest of many citizens of Cleveland and vicinity. Oberlin was much in evidence. The great auditorium of Pilgrim Church, together with the Sunday school room opening into it, was always well filled each day after the early morning hours; oftentimes it was crowded. It is interesting to note how fully some states were represented by their Corporate Members: Ohio had nineteen present out of twenty-one; Illinois, sixteen out of thirty-four; Minnesota, ten out of thirteen; Iowa, seven out of eleven; Michigan, six out of eleven; and Washington, three out of four.

The Illustrated Lectures and the Exhibit

THE experiment of conducting lectures on mission lands, together with a general missionary exhibit, simultaneously with the sessions of the Board's meeting worked out finely. The building was adapted to the purpose, and the articles on exhibition could be well displayed. There was a constant stream of visitors during the hours when the exhibit was open, and the hall was crowded for the illustrated lectures. It was a great chance to show what the stereopticon will do in illustrating our mission work. By an ingenious device selected slides from the Board's sets were so arranged that they could be seen even when the stereopticon was not in use. Manifestly this feature of the Board's meeting is one to be maintained and developed as the years go by. Hearty thanks are due to Mr. Banninga for his enterprise in setting up the exhibit, to the missionary lecturers, and to the Oberlin students who served as ushers.

A Crowded Number

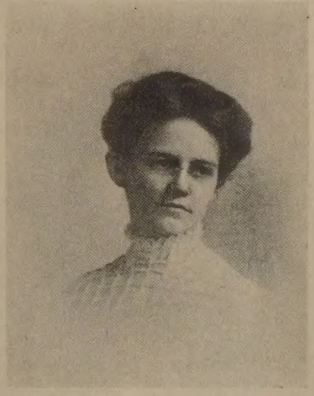
THE publication in this issue of the Annual Survey of the Missions, together with the Home Department and Treasurer's Reports, has necessitated the omission of some customary departments of the magazine and the reduction of pages given to current news. But if the general contents of this number are limited, they are of a quality to make the issue of exceptional value, even without the supplementary matter. The Letters from the Missions are particularly stirring; they show what exhilaration there is in missionary work now. It is the day of opportunity everywhere; new life, progress, a great chance — this is the one report from such different lands as North China and South Africa and mid-Europe.

What Impapala Signifies

ONE who reads in Mr. Bridgman's letter the account of the recent annual meeting of the South African Mission at Impapala, may well pause and reflect upon what it means that the meeting could be held there. No white missionary has ever resided at that place; it is distinctly home missionary ground where the Zulu churches originated and developed the work. It is north of the Tugela River on the frontier of the mission and difficult of access. To reach it delegates could go only part way by rail; the last forty miles must be traveled on foot or by private conveyance. How many should we have had at Cleveland if the delegates to the Annual Meeting there had been obliged to walk the last forty miles of the way?

The Report of the Deputation

THE Deputation to China presented its specific report to the Prudential Committee at the meeting of that body on September 24. The document included a summarized record of the tour, general observations and judgments as to the situation in China and the state and needs of our missions there as a whole, and a more detailed study of the separate missions and the problems they present, together with some definite recommendations. A more general report has been prepared also, and will be put in print at once for distribution among those who are interested in China and her destiny.



MISS DAISIE P. GEHMAN

Re-enforcing Shansi

IT is pleasant to report that another recruit has gone to the Shansi Mission; Miss Daisie P. Gehman sailed from San Francisco for China October 11. She was born in Norristown, Pa. Her education was received in Perkioman Seminary and Oberlin College. She became a Student Volunteer while in the latter institution, from which she was graduated in 1907. Having taught in the public schools for two years, and having labored under the American Sunday School Union in Kentucky, she has had large experience, and comes into the service of the American Board with testimonials that give assurance she will enter both heartily and effectively into the work that is open for her in Shansi.

The Strenuous Life

THE latest word from Secretary and Mrs. Hicks is of their arrival at Samokov, Bulgaria. A letter from Mr. Hicks, written on the Bulgarian State Railway between Sofia and Banya, September 21, reports them as busy brushing

up French and German, beginning Bohemian, Servian, Turkish, Greek, and a few other languages spoken in that region of the world, and, "despite rougher experiences with dirt, insects, hunger, and thirst, as well as loss of sleep on the trains for a week, than we supposed all Europe could expose us to, well, happy, and in our right minds."

A Poster against Opium

WHEN the Deputation to China reached Foochow they found the city placarded with a proclamation three feet six inches high by two feet wide, a reduced copy of which appears as frontispiece of this number of the *Missionary Herald*. The translation of the poster is as follows: —

"JOYFUL THANKS FOR PROHIBITION OF OPIUM

"The injury done by opium is very deep and very great. Last year on the 3rd of the 8th moon an Imperial Edict was issued prohibiting and the government gave opium dens a limit of 6 months to stop their business and close their doors. Now the 1st of the 4th moon is the limit for closing and stopping the business of our Min Province opium dens. All our countrymen on that day should unfurl the Dragon Flag and together rejoice and give thanks. Fukien is fortunate! All China is fortunate!"

In accordance with this announcement, a meeting was called for the last Sunday in May at one of the temples in Foochow, where a large company of students gathered in the interests of the reform. The presiding officer was the head of the educational interests of the city, great-grandson of the Imperial Commissioner Lin Tze Hsu, who made the first serious effort to stop the opium trade from India to China. It was his act of throwing overboard opium in Canton Harbor that brought on the war which resulted in the treaty of 1842. In the audience were 200 boys from our Foochow College, who marched to the meeting led by a band of music. Professor Moore was one of the speakers of the occasion.

Missionary Herald Clubs

IT'S not too early to put in a reminder as to church clubs for 1908. There is no difficulty in any fair-sized and active church of getting at least ten people to subscribe for the *Missionary Herald* at the low rate of fifty cents a year, *provided* (1) that some one, preferably the minister, takes an interest in the matter, and (2) that some one, probably not the minister, hustles about and gathers the subscriptions. Many pastors meant to have such a club in their church this year, but finally gave it up because they had not started in time. Will not each minister who reads this note set about finding some energetic and tactful person or committee to do this service for him? Then with a cordial word of introduction and of personal interest in the canvass, uttered from the pulpit or at the midweek service, the campaign will be quick and successful.

A Novel Missionary Meeting

A RECENT number of the London Missionary Society's *Chronicle* describes a somewhat novel form of missionary "At Home," given by the missionary committee of Lyndhurst Road Church (Hampstead) in the Moffat Room one Saturday afternoon. After a preliminary half hour for tea and conversation, the problem of the evangelization of Africa was made the subject of a short but effective demonstration. Diagrams illustrating the vast size of the continent, the relative numbers of its Mohammedan, heathen, and Christian peoples, the growth of Christianity in Uganda, and other points of interest were exhibited and explained. Following this came the recitation of a poem written on Gordon's statue at Khartoum. Then, after a short interval for music, the audience was invited to take part in a game of guessing missionary celebrities, terse and thinly veiled descriptions being given of the life and work of a number of well-known missionaries. The

singing of a rousing missionary hymn formed a fitting conclusion to what all present felt to be a most instructive and enjoyable missionary meeting.

Splinters from the Board Platform

WE think we can do almost anything with ability, if there is enough of it; but we find that on a mission field love is our strongest weapon . . . If you love a man and *love* him and LOVE him for ten years, you can do almost anything with him. — *Dr. F. Van Allen, of Madura.*

Our people are hungry for spiritual truth as never before. — *An ex-Premier of Japan, quoted by Dr. J. H. DeForest.*

Shall we take their treasure (the phosphate of their islands) to enrich our fields — for these companies are carrying thousands of tons a year to Europe and America and elsewhere — and withhold the treasure we have to give them? — *Rev. I. M. Channon, of Micronesia.*

The Hindus are as much better than their religion as Christians are worse than theirs. — *An English Administrator, quoted by Rev. John S. Chandler, of Madura.*

I have come to the conclusion that the only reason for making money is to spend it. — *Alfred E. Marling, of the Laymen's Movement.*

Mission work on the foreign field will bear the light. If you go to foreign lands you will hear frequent and flagrant charges against missions. As one who has followed up and investigated more of these charges than probably any other living man, I want to say that nine-tenths of them are either false or grossly exaggerated. — *William T. Ellis, of the Philadelphia Press.*

It is a very important thing in my life that I pause once in a year and take time to come to the Annual Meeting of the Board. I need the uplift of it in my business. — *Ex-Mayor Jones, of Minneapolis.*

In view of our behavior toward this work, the missionaries instead of asking for our prayers should rather be asked for their prayers for us. — *Prof. A. W. Vernon, of Yale University.*

Don't overemphasize medical and educational work. It is better to have a new mind in the old man than a new man outside the old mind. . . . The one gift of Christendom to the Orient is the new life that is in Christ Jesus. — *William T. Ellis, of the Philadelphia Press.*

MISS MINNIE CLARKE

Welcomed Back to Rhodesia

WE can now enter upon our roll of missionaries the name of Miss Minnie Clarke, who joins the Rhodesian Branch of the South African Mission. Miss Clarke was born in Natal, the daughter of an English colonist and clergyman. She went some years since to Melsetter to aid Miss Gilson in her Chimanimani school. After valuable services there and a period of rest in Natal, she has desired to enter directly into the work of the Board, and has with great gladness been given an appointment, in the expectation that she will be allied with the school at Mt. Silinda, which has of late been in charge of Miss Winter (now Mrs. Hatch).

IN THE CHILDREN'S WARD

By Mrs. EMMA BOOSE TUCKER, M.D., of Pang-Chuang, North China

JUST now there are 113 patients in the Williams Hospital of Pang-Chuang, China. There are the men, ranging from the scholarly Mr. Chou, a degree man, with his history of three operations already performed and at least one more to follow, to the old beggar, blind with double cataract, who has been successfully operated on and will soon be able at least to attempt to do enough work to earn his food. Then there are the women; some young and bright, but rarely without at least one baby in arms; some more advanced in years, who have never read a word nor listened to an address or sermon, and whose thoughts have always been engaged on the small, gossipy things of life; and others still so very stupid, for whom to get a new thought is positively painful — *all* ignorant.

But it is not of these I wish to tell you. It is of the rather unusually large number of children who are now in the hospital. They number about twenty-five, including seven infants. The boys — there are fifteen of them, ranging in age from nine to sixteen — love to read and study the Christian primers, and to learn to sing. Each evening at about seven there enters our rear windows a tremendous medley of sounds. It could hardly be termed musical, but its discordant notes make us glad, for they are the utterances of these boys as they shout their lessons at the top of their voices. No two are reading at the same

THE CHILDREN'S WARD

Williams Hospital, Pang-Chuang, May, 1907

place and rarely are two studying the same book. Each one is a law unto himself. The hospital preachers are very fond of them, and proud of the progress they make. The one little blind fellow sits patiently by and listens intently; soon, too, his quick ear enables him to repeat what his younger brother has read.

These two little boys, the blind one aged twelve and the younger one nine, deserve more than passing notice. They have traveled a week's journey from the southwest to reach here, the younger leading the older by the hand. They are orphans. An older sister is living, but, as all too frequently happens among these very poor of earth's lowly ones, she cannot give them bread to eat. In their far-away place they heard of the "marvelous" cures of this hospital, and, small as they are, they begged their way here to see if the older one might obtain his sight. We know that there is no hope of that, but we are loath to send them away until we learn how they can be cared for. China has had no charities for such, although little boys never go begging for a home. Little girls may, but boys never. Children almost always earn as much as they cost, so little is spent upon them for food and clothes, and unless well to do no time is given them even to learn to read. The Chinese reason that a boy will some day be a bread winner in real earnest; and since the patriarchal system holds in China, the parents will always be cared for as long as they have a son. Not so with the daughter. She goes soon into another home to serve (is married into it); so all that has been expended on her is lost, they think. The only reason for adopting a girl is to rear her as a future daughter-in-law for one of the sons, and thus not lose all that has been spent on her. This is a prevalent custom.

But we must resume the story of our two boys. Already overtures have been made to adopt the younger one, who can see. But that means abandonment of the helpless blind one, and what could he do without his little caretaker? Of

THE SENIOR HOSPITAL ASSISTANT AND HIS "SPRING BORN" IN WINTER DRESS

late the wheat has rapidly ripened and is being harvested by night and by day, as there is a full moon. According to the custom of the Orient, the very poor are allowed to glean after the reapers. The little caretaker was gleaning yesterday, and a tiny bundle is the reward of his industry. Today he has come with the pathetic request that he be allowed to use an empty room in the compound for the storing of his grain! The heads he has carefully cut from the stalks, so that he may use the latter and the roots for fuel. The blind elder brother has patiently sat and picked out each grain from its husk.

Two little girl patients also have arrested our attention. They are from that same stream of eye patients that never ceases flowing in China. They are cousins, one nine years old, the other twelve. The old grandmother of the poorer one cares for them both. Three weeks ago messengers came calling all three home at once. Pleading for them seemed in vain, in spite of the fact that it meant loss of one eye for the older and poorer girl, and loss of sight in both eyes for the other. The grandmother must go, as the son, the father of the older one, has died in Manchuria, and

the news must not be broken to her here; for according to the custom of those who know not the comfort of the gospel she must wail and mourn and refuse comfort, and thus not be able to care for the two little girls.

The granddaughter could not stay, for the death of her father cut off the little extra money occasionally sent home, and they were already so poor! There we found the key to the solution of the problem. Food and fuel and the registration fee of thirty-three cents for a month's stay in the hospital (now charged as a beginning toward self-support) were promised, and she bravely said she would manage to cook her food with the aid of her one good eye. Then the nine-year-old cousin, though homesick, formed a big resolve; she decided to stay too, "for," said she, "I don't want to be blind all my life." Her eyes were operated on at once, and now we know that in a few more weeks they will be entirely well. The older one's eye does not yield so readily to treatment, but is slowly improving, and we are glad.

There is a little girl here who has come from a county three days' journey distant. Her eyes can be helped somewhat. She is a willful miss and has caused the relative who cares for her many heartaches. But both she and the girl with one good eye are very proud of all that they can learn to read. When were girls loved enough in China to spend any time on them to teach them to read? As Miss Grace Wyckoff opened her school for girls here about fifteen years ago, the people said girls could not learn to read. Now the Christians know better; there are sixty girls studying in that school, and many more would like to have the chance.

I cannot write more now of these interesting children. I only wish that you were near enough to see them with your own eyes; then you would know how much what you have done for them has accomplished for good. Will you not pray that the Williams Hospital of Pang-Chuang may help to save the children of China, both body and soul?

SIGNS OF THE TIMES

How India Is Being Leavened by Christianity

By Rev. ROBERT A. HUME, D.D., of the Marathi Mission

THE characteristic teaching of our Lord about the way in which the kingdom of heaven would become universal was that it would be through a leavening process. Such a leavening of Christian ideas and principles is taking place in India. Statistics cannot report it. Here are a few illustrations of it.

The Indian National Congress is an unofficial annual gathering of leaders from all parts of the country, who seek to form and express public opinion on political matters. It is in danger of becoming unduly critical of government, and is attended mainly by non-Christians, some of whom strongly oppose missions. Yet at the opening of its last annual session the following prayer was offered. Could any Christian have formulated a prayer more imbued with Christian sentiment?

"O most gracious God and Father, by whose divine providence mankind is ruled and all things are made to work out His good ends, we thank Thee for enabling us, Thy unworthy servants, to assemble once more in this great city for this, the twenty-second session of our National Congress. We bless Thy Holy Name that Thou didst put into the hearts of our leaders, some of whom have now departed this life, to establish this Con-

gress, and didst grant them wisdom and ability to maintain and develop it in the face of manifold and vast difficulties. We heartily thank Thee for the measure of usefulness granted to our Congress in the past, in drawing together, in the bonds of friendship, fellowship and united effort, our countrymen, separated as they are by difference of race, creed, language and social customs. We also render Thee most humble and hearty thanks for the marvelous growth of a true spirit of nationalism which has recently manifested itself in all parts of our beloved motherland.

"We seek Thy blessing, O Heavenly Father, on the proceedings of the present session of our Congress. Give to the president and all speakers the guidance of Thy Holy Spirit, so that nothing may be said or done here that is not in accordance with Thy holy will. Remove from us all ill feeling, prejudice, and uncharitableness, and fill our hearts with a genuine desire for the good of the country and its people, with unswerving loyalty to our rulers, and with good feelings toward all sections of the inhabitants of this land. Let moderation and earnestness, wisdom and charity, humility and harmony, characterize our proceedings at this great gathering.

"We implore Thy blessing on our gracious sovereign and emperor, King Edward, and on the royal family. Enable those that bear rule in this land under his imperial majesty to realize their unique responsibilities consequent on their position. Thou hast been pleased to grant them, and help them to fulfill the sacred charge committed to them, so as to glorify Thy name and to benefit our people. More especially at this time we beseech Thee, O Lord, to inspire all the members of the ruling race with true sympathy for the people over whom Thou hast placed them as rulers.

"O merciful God, we seek Thy guidance and help in checking and uprooting all the evils which hinder our progress and improvement as a people. Enable us to make ourselves worthy in every respect for the privileges of self-government and participation in the administration of the country which we seek and claim. Pardon our many shortcomings, strengthen our infirmities, bless our labors, and bestow on us such a measure of success as Thou thinkest fit. Grant us the spirit of self-effacement and self-sacrifice, and accept our humble services to the glory of Thy Holy Name and the good of our beloved motherland. Amen."

After an earthquake in North India the Hindus and Mohammedans of Dehra convened a meeting to thank God for preserving that town. Then they asked a Presbyterian missionary to take the chair and an Indian Christian pastor to offer the opening prayer.

A Brahman Mamlatdar, who is the highest Indian official in a county, recently died in the Ahmednagar district. Just before he passed away he asked that some Indian Christian might be brought to him. Our mission does no work in that town, but one of our teachers happened to be there that day and was called into the house. To any one who knows India it will seem marvelous that a Brahman dying official should thus seek fellowship with a Christian of low origin and confess his trustful reverence in Christ.

The Hon. G. K. Gokhale, one of the most influential and worthy of the political leaders of India, is most earnest and sincere in seeking the uplift of the neglected low castes, as missionaries have been doing. Caste distinctions are being greatly weakened. The obligation to serve all classes, which is being absorbed as true religion and sound economics, is clearly one of the leavening results of Christian truth and life.

Rev. N. V. Tilak, a professor in the Ahmednagar Theological Seminary, is the best Marathi poet of Western India. He recently organized in another town a Marathi poets' convention, which was largely attended.

Several Indian princes sent their court poets. The president was a distinguished pensioned government medical officer, Dr. Kirtikar. Many presented original poems. Mr. Tilak's was voted the best. Its theme was the respective worth of the contemplative and the active life. The poem made an active life of service the worthier. After this poem had been read one leading Hindu poet said: "This poem is not only the best which we have heard, but what struck me was that only a Christian could have written it. It was the unconscious influence of Christ which enabled Mr. Tilak to take that view. No Hindu would have taken it." Then the Hindu president said: "That was the very thing which impressed me." After the convention closed a number of Hindus asked the Hindu president to accept a complimentary dinner. He said he would only if the Christian poet and other Christian gentlemen of standing were invited. So the Hindus agreed, and the non-Christian president and the Christian poet became the guests of the Hindus. A few years ago this would have been incredible.

CHURCH UNION IN SOUTH INDIA

By Rev. JOHN S. CHANDLER, of Madura

THREE years ago the churches connected with the American Board's Madura and Ceylon Missions formed an ecclesiastical union with the London Missionary Society's Travancore and South India Missions, and thereby brought into one body 133,000 Indian Christians under the name, "The United Churches of South India." This body held its second general assembly in Madura last July, in which the four missions were represented by sixty voting delegates.

This union was confessedly preliminary to a larger union with a similar body of Presbyterian Christians in South India, consisting of the churches of the Arcot Mission of the Reformed Church in America and of the South India Missions of the Church of Scotland and the United Free Church of Scotland. It is called "The United Church of South India."

A joint committee of these two bodies, the United Churches and the United Church, had proposed an organic union based on a short and simple creed and a system of church polity that steered clear of unrestricted individualism on the one hand and excessive centralization on the other. The scheme had been unanimously adopted by the United Church some time before, and two of their members, Dr. J. H. Wyckoff and Rev. P. B. Ragavioh, appointed delegates to the assembly in Madura.

These Presbyterian brethren were not only warmly received (an Indian would say "with coolness of joy") by the assembly, but the proposition of union was ratified unanimously and enthusiastically by rising vote.

This action brings into one body more than 150,000 Indian Christians in South India, and promises immediate results in the establishment of a united theological college in Bangalore.

Thus, while Congregationalists are holding back in the United States, their representatives in India are uniting with their Indian brethren in seeking for an ecclesiastical union that is higher than either Congregationalism or Presbyterianism or any other "ism."

Nor are they satisfied with the attainment of this union. Other denominations are working in this part of the Lord's vineyard, and their prayer is that the Spirit will guide them into such an expression of Christian unity that in due time they shall all help to form the real United Church of South India.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

A GOOD BEGINNING

THE old proverb has it, "Well begun is half done." This may not be strictly true as to the American Board finances, but it certainly is of great value that we start the new year well. We rejoice to report a gain in nearly every source of revenue over September, 1906. The gain from churches and individuals is $7,150.89; from Woman's Boards, $619; from legacies, $2,396.69. The total gain for the month is $9,880.65. This news was received at the Annual Meeting with much satisfaction, and among the churches generally it will be regarded as a favorable omen for the year. We long to have this year the greatest in the Board's history. If the churches will take hold of the Apportionment Plan earnestly and the men of the churches will push the Laymen's Movement, we shall have some great things to report at the end of the year. The missionaries are ready for a great forward movement to meet the unparalleled opportunities of the present time. Shall the Prudential Committee vote appropriations sufficient to make an advance possible? We shall watch the receipts for the next two months as indicating what policy we should pursue. Many of our largest churches make their offering to the Board in October and November. When we hear from them we shall know fairly well what to expect from the denomination at large. As go these churches so goes the country. Will not the pastors of these churches make a special effort this year and urge their people to advance their gifts? Some churches which are supporting a missionary may be able to provide also for his wife, or for one or more of the children. Churches which give to the general work may be willing to try for a larger sum. We appeal for a general advance all along the line. God is calling us to do great things abroad. Will the churches hear and heed this call? The tabular statement of receipts follows: —

THE FINANCIAL STATEMENT

RECEIVED IN SEPTEMBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$6,741.28	$256.00	$521.92	$4,440.91	$7,587.91	$942.50	$20,490.52
1907	13,892.17	875.00	593.98	4,082.92	9,984.60	942.50	30,371.17
Gain	$7,150.89	$619.00	$72.06		$2,396.69		$9,880.65
Loss				$357.99			

FIGURES AND FACTS

The statistics for giving for the past year afford excellent opportunities for study and reflection. Some of the facts we have been able to discover thus far are most instructive — humiliatingly so in many cases. We find that out of a total of 5,923 Congregational churches in the United States 3,726 contributed to foreign missions, either through the American Board or the

Woman's Boards, leaving 2,197 as the number which made no contribution whatever for this cause, as compared with 2,210 noncontributing churches in 1906, a gain of thirteen. The failure of so many churches to take part in the foreign work is a constant source of astonishment to those who study these things. We are frequently asked how we explain such a situation. It throws some light upon the subject if we classify the noncontributing churches. They may be divided roughly into five classes: churches which are dead or exist more in name than in fact; home missionary churches struggling for existence; churches composed of "foreigners," or in the South, the denominational tie being slight; churches without pastors; and churches whose pastors are not interested in foreign missions. Each of these classes calls for special work on the part of the Home Department, Corporate Members, and friends of the Board. The last class, of course, presents the most serious problem. From the other four classes large contributions are not to be expected, yet for their own sakes we should gently but persistently urge the importance of this work.

When we inquire as to per capita giving the figures are not reassuring. We used to boast that Congregationalists stood in the front rank of denominational giving, per capita, to foreign missions. We have been steadily falling off in recent years. Our per capita record was only $1.12 in 1906 and this year it is ninety-two cents. The total contributions have increased slightly from year to year, but not in proportion to the growth of the denomination. When we consider also the growth of our churches in wealth in recent years, the situation revealed by these figures is humiliating enough. The per capita record for the districts is as follows: New England District, $1.24 per member; Middle District, ninety-four cents per member; Interior District, sixty-three cents per member; Pacific District, seventy cents per member.

MISSIONARY INSTITUTES FOR YOUNG PEOPLE

A novel experiment in the mission study campaign is to be tried this fall by the Young People's Missionary Union of Greater Boston in place of the institute of several days' duration, usually held in the city proper. Twelve one-day rallies are to be held in accessible district centers in and near Boston from October 28 to November 6. Arrangements as to place of meeting, advertising, and interesting the young people are left to the local district committee, the program and speakers being supplied by the central committee. A typical program will arrange for an afternoon and evening session, including a discussion of the ways and means of promoting mission study and of focusing results, mission study classes, a conference on missions in the Sunday school, and one or more platform addresses.

The Young People's Missionary Union of Greater Boston is a federation of persons who represent unofficially the larger Christian denominations of Boston and vicinity, and who desire to work together for a common interest. The dominant aim is to multiply workers in the cause of the kingdom, and to lead young people to live lives devoted to the extension of Christ's kingdom. The working aim thus becomes the awakening of an intelligent missionary activity (both home and foreign) among the young people of all the churches.

The schedule of meetings, so far as arranged, is as follows:

October 28. Chelsea, Free Baptist Church.

October 28. Medford, Mystic Congregational Church.

October 29. Watertown, Phillips Congregational Church.

October 30. Quincy, Bethany Congregational Church.

October 31. Roxbury, Dudley Street Baptist Church.

October 31. Melrose, Methodist Church.

November 1. Franklin, Congregational Church.

November 2. Salem, Tabernacle Congregational Church.

November 2. Cambridge, St. James Parish House.

November 4. Wellesley Hills, Congregational Church.

November 5. Brookline, Harvard Congregational Church.

November 6. Boston, Warren Avenue Baptist Church.

PRAYER

We ask the prayers of all friends of the Board for an outpouring of the evangelistic spirit upon our churches and institutions abroad. We hear much of open doors among the nations; we yearn to hear that the doors of individual hearts are opening to the gospel call more than ever before. Our schools, colleges, hospitals, and asylums, as well as churches, exist for the saving of souls above everything else. We rejoice in the large number of accessions to our churches last year, 6,331 in all. It is a splendid record. But we long for an even larger increase for the next year. We do not plead for any superficial work, or any rushing of immature converts into the church, but for a deep and widespread work of grace. Will you pray with us for this result?

Some of the special subjects of prayer which we are remembering just now in our noonday meeting in the Board Rooms are: The safety and prosperity of Mr. and Mrs. Hicks in their tour of the missions; comfort for Dr. and Mrs. Jones, of Madura, in the loss of their son Henry at Oberlin; gratitude for the new opening and work in Russia; a yet richer harvest on our South African fields, such as the recent meetings at Chikore and Impapala promise.

HOME DEPARTMENT NOTES

We are always glad to mention the churches which have met their pledges either for the entire or part support of their foreign missionaries. We call attention to some in each district: First Church, Winchester, Mass., Rev. D. Augustine Newton, pastor, supporting Rev. A. W. Clark, of Austria. Spencer, Mass., Rev. E. G. Zellers, pastor, giving toward the support of Rev. Samuel C. Bartlett, of Japan. Church of the Redeemer, New Haven, Conn., Rev. W. L. Phillips, pastor, supporting Rev. James E. Tracy, of Madura. Pilgrim Church, Cleveland, Rev. Dan F. Bradley, pastor, has met its pledge toward the support of Rev. George D. Wilder, of North China. First Church, Detroit, Rev. G. Glenn Atkins, has more than met its pledge for the support of Rev. James H. Dickson, of Ceylon. Plymouth Church, Minneapolis, Rev. Harry P. Dewey, pastor since October 1, nearly doubled its pledge last year. The First Church, Portland, Ore., has more than met its pledge toward the support of Rev. George W. Hinman, of Foochow. First Church, Oakland, Rev. Charles R. Brown, pastor, more than doubled the amount pledged for the support of its missionary, Rev. Sidney L. Gulick, of Japan.

A Michigan pastor, Rev. William R. Kedzie, has printed a paragraph from our leaflet, "Do You Know," each week in his calendar, thus keeping today's unparalleled opportunity before his congregation at every service.

We have many veteran givers. Rev. George G. Williams, of West Rindge, N. H., in inclosing a generous donation, says, "My first gift was twelve cents, made in 1825, when I was eight years old." They seemed to have needed no Young People's Department in those days.

The York, Neb., church has voted a four months' leave of absence to its pastor, Rev. William H. Medlar, and his wife, to enable them to take a missionary tour of the world, to begin in November. This thing is in the air.

A New Jersey pastor writes that he is glad we are making so much of the faith idea in this work, and he adds,

"God stick to you and stick faith into you." Amen.

CANDIDATES' CORNER

The outlook for candidates this year is considerably brighter than a year ago, especially as to men looking to ordination. The classes graduating from the theological seminaries last spring gave us only three men, all from Oberlin. We understand that the present senior classes will do better by us. At an early date the Home Secretary expects to visit the seminaries and confer with those who would like to consider the foreign work.

As soon as the volunteer bands are organized for the fall and winter work in the various colleges and seminaries we want to hear from them as to the enrollment. We are anxious to get in touch with all volunteers who are looking to the American Board for appointment. It is increasingly evident that if the field is to be adequately manned we must plan several years ahead as to candidates. We have been looking for two years for an ordained man for Bitlis, Turkey. The mistake was that the search was not started two years earlier.

We receive many inquiries as to the age limit for appointment. There is no hard and fast rule in this matter, although, in general, we say thirty years is the limit. As the work grows in the direction of specialization, the tendency is to raise the age limit. We send out today no medical missionaries who have not had a full professional course of four years and at least one year's work as interne in a hospital or its equivalent in actual practice. Under these requirements medical candidates ordinarily are not ready until they are thirty years of age. We desire our educational missionaries to take a theological course, and now it is becoming apparent that they should in addition take a course in pedagogy and school organization. We have two ordained candidates now taking such a course in the Columbia Teachers' College, New York. Such thorough preparation as this more than compensates for the increased age of the candidate. As to unmarried women missionaries, if they are to be teachers we expect them ordinarily to come to us with a full college course supplemented by one, two, or three years of practical experience in school work. This occasionally forces them beyond what we used to consider the proper age. The limit varies, of course, with the country, according as the language is more or less difficult.

We spoke in the last *Herald* of the way our recent candidates are stating their motive for volunteering. Here is one of the best statements we have received: "I have always had a dread of entering upon a life work which might pall on me before I was through, and in which my ideals might ever appear contemptible or unworthy of the best that is in me. I have been trying for a long time to discover a cause which would arouse in me the greatest amount of devotion, and would make life in its service more and more interesting to the very end. I have no longer any doubt whatever that such a cause is the advancement of the kingdom of God in the world. There is going to be something doing in this kingdom in my day, and I want to have a part in it."

Remember we want our candidates and prospective candidates to write us freely as to any difficulties or questions they have in mind.

FOREIGN DEPARTMENT

SOME WEST AFRICAN CURIOS

1. Hoe, double-handled; made of native iron ore; forged by native blacksmith; used by women to cultivate fields. 2. Fetich; horn of the roan antelope; prepared by witch doctor; believed to keep off disease, wild animals, all enemies. 3. Ax; the one tool for building. 4. Slave shackle; still in use. 5. *Kandundu* (see next page). 6. Pestle; for pounding corn on a rock. 7. Basket; for carrying articles on the head.

"KANDUNDU"

IN the course of an address at the Annual Meeting at Cleveland, Rev. Thomas W. Woodside, of Chisamba, West Central Africa, exhibited several implements and other articles characteristic of the region where our mission is. The picture of these curiosities will be regarded with interest; Number 5, *The Kandundu*, deserves special attention both for its significance and its history. Of this fetich Mr. Woodside said: —

"The *Kandundu* is perhaps the greatest fetich among this people. A piece of a special kind of wood is split in two. A little chamber is hollowed out into which the charm is placed, carefully wrapped and anointed. It may be a little pebble, or an image, or, as in this case, simply a little piece of wood. They build for it a little house. A man is appointed as its attendant or priest. It would be sacrilegious for any one to speak against or meddle with it. It is consulted on various occasions, and whatever *Kandundu* commands must be done. If angry with an individual it may cause him loss, or sickness, or death. In that case it must be appeased by a feast with beer drinking and dancing.

"For this charm the man whose it was paid the witch doctors an ox, a slave, a fat pig, a gun, forty or fifty yards of cloth, a goat, and a chicken. Even at the current low prices of that country the price amounted to over one hundred dollars in our money; to them it would mean many times more. As wages are but ten cents or less a day, it means one thousand or more days' work. This charm was brought and given to me by the owner at one of the outstations a year ago in the presence of 822 people. He told where he had got it and what he had done with it. He said: 'I have no longer any faith in it; I have no further use for it. I want to accept the Word and become a follower of Jesus Christ.' The same day four other men brought their charms and gave them up.

"Usually we build a fire and burn these surrendered charms in the presence of all. I asked the privilege of preserving this one to take with me to America to show the people. Its owner gladly consented. This little stick in itself, they admit, would do nothing, but the *Kandundu* has been put into it by the witch doctor and dwells therein; hence its sacredness and power."

LETTERS FROM THE MISSIONS

JAPAN MISSION

THE HAKODATE FIRE

Rev. George M. Rowland, of Sapporo, sent a hurried note concerning the conflagration at Hakodate, under date of September 4: —

"The Hakodate fire was a terrible calamity. As you have learned by the papers, fire broke out about ten o'clock Sunday evening, August 25. By daylight next morning half or four-fifths of the city lay in ashes. With Rev. K. Shirnizer, Presbyterian pastor, I went, representing the Sapporo churches, to bear condolence and to investigate conditions. It was the cleanest fire I ever saw — almost no ruins even left. It suggests San Francisco.

"Ten thousand houses burned, 45,000 people homeless, is the story; but the wealth, the business district, the public buildings have gone. Aid was promptly rendered by the Hokkaido government, working through Hakodate officials. This will last twenty days. So far only eight deaths are certified. Injuries, too, were remarkably few; eighty-seven cases of the injured were treated by the Red Cross.

"Of the Christian community, Presbyterian, Methodist, Kumi-ai, and Epis-

copal churches were burned; one small Episcopal church was saved. The homes and property of most of the missionaries and Japanese Christians were swept away by the flames. Your sympathy and help will be needed."

AUSTRIAN MISSION

AN IMPORTANT VISIT TO RUSSIA

Rev. A. W. Clark, D.D., writes from Prague, August 24, of a recent tour across the border into Russian Poland and of what he there found: —

"Reaching the frontier all passports and every article of baggage were examined with special strictness. At length 'All aboard!' and our train moves rapidly towards Warsaw. Two conductors examine all tickets, and every half hour a friendly waiter passes through each car with his offer of tea.

A Strategic City

"At Lodz, a busy 'Manchester' of 400,000 people, I was met by our helper, Mr. Prochorka, and taken to his humble dwelling. The streets are rough and, with open gutters, offensive. At every corner stands a Russian soldier, and through every street cavalry frequently pass.

"Our mission in Russia is only six years old, but we have three congregations, two preachers, and over one hundred members. Lodz is our center, and from this city and in Lodz itself most important efforts of evangelization are in progress. Our church in Lodz has a society which may be regarded as a combined Young Men's Christian Association and Christian Endeavor Society.

"Our Bible work, aided by Scotland, has now five colporters in Russian Poland. At present we are limited, shall I say, to a population of only 14,000,000, but as the years go by we may take on the care, at least in part, of 14,000,000 more.

The Emergency

"An open door, with two churches fully tolerated by the Russian government, has indicated the need of an advance movement. Forced soon to leave the house where our mission has had its center (the owner needs the house for himself), after weeks of search we found no house that could be rented, but we found one that could be bought at a very reasonable price.

"Who shall hold and manage such property? Russia accepted our statutes for a society called 'Betanie,' like the one we have in Prague. Fifteen well-chosen men control this Betanie; Mr. Porter and I are on the committee. During my visit we organized this society according to Russian law. The house in question was then bought. Some ready money, with many a sacrifice, closed the bargain. But October first we must pay some $5,000; then the emergency is over.

A Protestant Headquarters

"The house is large and well situated where property is gaining in value. In the house we shall have our gospel hall, Young Men's Christian Association and Christian Endeavor rooms, rooms for two preachers, one Bohemian, our Mr. Prochorka, and one German for the many Germans in that part of Russia. This German is supported by people in his own country, but is to work in harmony with us, using our hall and paying rent. In this house we shall have, too, our Bible department.

"Is it not time for the American Board to come to the rescue of this needy and cheering mission with boundless possibilities in Russia? We have now over one hundred members, and, what is of immense importance, the National Bible Society of Scotland is helping us and is supporting, under my direction, five colporters.

"Up to this hour this Russian mission has cost me much effort and sacrifice. Up to this hour, too, not one dollar for such a Bohemian mission in Russia has been received from the American Board.

"Now is the time when a special grant for the house in Lodz and for a smaller one in Zyrardov would place our mission in Russia on its feet.

TRAVELING INTO SHANSI—THE NEW WAY

Grant us $4,000, and you establish a mission that graduates from your pecuniary care the same day. Is not that fair?"

At the last meeting of the Prudential Committee it was decided that by special arrangement this grant of $4,000 might be made, and word to that effect was immediately dispatched to Dr. Clark. It seemed that such an opportunity must be seized. Here is a new field of labor to be watched and cherished.

SHANSI MISSION

THE STIR OF NEW LIFE

Rev. Paul L. Corbin writes from Tai-ku, July 31:

"We are now seven years removed from the cataclysm of 1900, today being the seventh anniversary of the Tai-ku massacre. At this point we may appropriately inquire, What is the present status of affairs in Shansi? The following would be our answer: —

In Things Material

"Good rains were quite general in the province in the summer of 1906. The beginning of the rainy season of 1907 promises an equally abundant rainfall. This frees the province from fear of famine or of financial stringency. The restoration of business activity in the Manchurian provinces will again set in motion the current of commercial intercourse between that part of the empire and this which was interrupted by the Russo-Japanese War. Shansi men will float up to Manchuria, and Manchurian money will flow back to Shansi.

"One of the most encouraging of present phenomena is the rapid growth of the Chinese imperial post-office system. This was opened in Shansi soon after 1900, but there were only twenty odd offices in 1902, and something over forty offices as late as 1905. In July, 1907, however, there are between 110 and 120 offices in this province. The Rev. Arnold Foster has recently written ('The Chinese Empire,' page 119), 'Not only is it (*i. e.*, the Chinese imperial post office) superseding the old Chinese methods of forwarding letters, it is also rapidly developing the habit of letter writing among the Chinese to an extent entirely unknown before.' Not only so, but in providing for the

cheap and easy transmission of books and newspapers it is coming to be an enlightening agency of the first importance. By reason of the fact that it now carries Christian newspapers and magazines to every corner of the empire, the Chinese imperial post may be regarded as an important ally of the church.

The Coming of the Railroad

"Seven years ago there was not a foot of railway in this province. Today rails are laid to within thirty-five miles of the provincial capital, and before the end of 1907 the screech of the locomotive will be heard at the head of the great Taiyuan plain. Already a flood of splendid Shansi anthracite is pouring forth into the markets at the coast. One early result of the completion of this railway will doubtless be to materialize other similar enterprises that have for some time been 'in the air.' The first of these is likely to be the railway from Taiyuan-fu to P'ing-yao via Tai-ku, bisecting the fertile Taiyuan plain, and forming the first section of the trunk line that will one day connect P'uchow in the southwest corner of the province with Tat'ung in the northeast. For this road, which is to be of standard gauge, it is said the engineering instruments have already been ordered and a great part of the capital subscribed. One railway means other railways; at present, therefore, there is more reason than ever before to hope for the extension of these avenues of commerce. The province can never again fall back into dark isolation. With all these agencies of progress at work new ideas are gaining ground. This is the time to strike. A recent writer has said ('The Chinese Empire,' page 71), 'We need no longer pray for open doors, the wall itself has fallen down.' That is emphatically true of Shansi in July, 1907.

In the Missionary Business

"The first thing to be noted in the way of our mission life is the decided setback that seems to have taken place in our opium refuge work within the last six months. Strangely enough this seems to be the outcome of the

TRAVELING INTO SHANSI—THE OLD WAY

government's agitation against opium. We had hoped much from that movement, thinking the imperial proclamation against the use of the drug would perhaps send patients in great numbers to the refuges. On the contrary, the official agitation merely resulted in flooding the markets with countless 'quack' remedies for the opium habit, many of them largely composed of opium. These are, of course, much cheaper than a course of treatment in the refuge, and can be taken at home, thus doing away with the necessity of living in the refuge. The first six months of the Chinese year have seen our ten refuges in the Tai-ku stations practically deserted. They may never regain their former prosperity, even though (as is inevitable) the deluded people soon discover that they cannot unaided free themselves from the awful chains of the habit. This condition has suddenly precipitated upon us two problems: (1) How are our local preachers to be sustained? These preachers formerly drew their support from the opium refuges in their care, so conducting their work at no expense to the mission. Now that their source of income has been cut off some other means of support must be found for them if the gospel is to be preached in these several centers. (2) Must we readjust our methods in this field and seek another point of attack? Heretofore the emphasis has been placed, at any rate in the Tai-ku field, upon the opium refuge work. That was the most hopeful and most fruitful line of approach. It is probable that the emphasis must now be placed elsewhere. Shall it be on Christian schools? That would seem to be a hopeful avenue of approach to the people. The opening of schools throughout the province which are ostensibly conducted on modern lines has demonstrated that there is really a widespread hunger for the newer learning. The efforts to satisfy this hunger, however, are pathetically inadequate. Right here and now there is a tremendous opportunity for the Christian school.

"Other lines of work are well in hand. Preachers and colporters find the people willing and anxious to listen to the gospel message. The church seems to be moving toward self-support. The congregation at Tai-ku has agreed to be responsible for the salary of a preacher in one of the outstations. At Fen-cho-fu a group of Christian men have formed a company to operate a flour mill in one of the mission compounds, the proceeds of the mill to sustain a free reading room and a street chapel in the front of the same compound. These are surely signs of progress.

Lining Up

"Inspired by the visit of the Board's deputation and by interrogations coming indirectly from the new Laymen's Missionary Movement, we have studied our field perhaps more carefully than ever before. We now know its extent, population, and resources. We have sought its strategic points, and we know the kind and number of men needed to seize them. With the native church awakening to self-consciousness we feel that it will not need to be driven, but will follow willingly, and may even lead in the development of this great field.

"As one result of the Shanghai Conference there is at present in process of formation a 'provincial council,' composed at the outset of missionaries representing the several missionary bodies at work in the province. Native Christian leaders may later be chosen to the council. Our mission is at present entitled to two representatives. The temper of this council is largely dependent upon its *personnel*, but we may hope that it will work for the delimitation of the fields, for co-operative educational effort, and for comity in all lines of work. At any rate, we may hope that a long stride forward is being taken.

"In view of this present status the re-enforcements now on the way to us will be doubly welcome. It is a great hour when they are coming to this field.

The Pressing Needs

"This letter would be incomplete did it fail to state at least three of our present needs. The three perhaps most pressing are: —

"*First.* The granting of the full amount of the carefully prepared annual estimates of the mission, so that the existing work may not be crippled.

"*Second.* The appropriation of a small sum to purchase a bit of land that will allow the enlargement of the Fen-cho-fu chapel.

"*Third.* An appropriation to provide for the building and furnishing of 'The Judson Smith Memorial Hospital' (for men) in Tai-ku, which is sorely needed, and a further small sum to provide for the equipment of 'The Augusta Bushnell Smith Memorial Hospital' (for women), the building for which stands waiting.

"In the shadow of the gathering Boxer storm the Rev. George B. Farthing, martyred at Tai-yuan-fu seven years ago, spoke the striking words, 'The work was done, the shadow on the dial showed the hour, and the workman was called away to his rest.' That was the requiem of the old Shansi. Today we may rejoice in the birth song of the new. It is that old song of the prophet, so fraught with significance for this province of 10,000 hills: —

"'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.

"'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

SOUTH AFRICAN MISSION

ZULU BRANCH

AN EVENTFUL MEETING

Rev. F. B. Bridgman writes from Durban, August 3: —

"The annual meeting of our native churches has just been held, July 21-28, at Impapala. It was the first time that this gathering has ever been held north of the Tugela River. This advance into Zululand proper was typical of the earnest missionary spirit pervading the business meetings and evangelistic services throughout. Owing to the remote locality, from many of our stations more than a day by train, and forty miles from the railway, the meeting was the smallest I have attended in point of delegates and other visitors, but it was nevertheless one of the very best. The three days' business sessions were characterized by a very harmonious spirit. It was a new and refreshing experience not to have the larger part of the time consumed in wrangling over the Reserves questions. This old matter of the Reserves was not so much as mentioned during any business meeting. Perhaps I should refer to two or three of the more important matters that came up: —

"1. A year or so since a special committee was appointed to consider and report on the desirability of a change of name. Neither the mission nor the churches had serious objection to the name adopted seven years ago, 'The African Congregational Church,' but this designation has been so persistently interpreted by the government as savoring of Ethiopianism that the churches have of their own accord agitated for a change of designation. This meeting agreed on dropping the old name and adopting the designation, 'The Congregational Churches of the American Board.' This obviates the insinuation to which the former name was open, that our churches had severed connection with the Board.

"2. The meeting decided that all our churches should apply for membership in the Congregational Union of South Africa, in order that, apart from purposes of fellowship, they may be identified with the English Colonial Congregational Churches. This has been the desire of the mission for some time, but the native brethren have not been ready for the step until now. In view of the relation of the native churches to the Board it is not possible for them to comply in all particulars with the con-

stitution of the Congregational Union, so there are some points which will be subject of negotiation, but the indications point to a speedy and satisfactory arrangement.

"Strictly speaking, of course, the delegates' meeting could only *recommend* action on the above two points, yet I think there is no question but that their action will be ratified by the churches.

The Outstretched Hands

"3. A most interesting feature of the meeting was the presence for the first time of a delegate from Engonyameni, the Christian community near Delagoa Bay, offshoot of our Pretoria church. This representative came with the primary purpose of securing a pastor for the remarkable work in that district about which you know.[1]

"Three of our Natal preachers, all fine men, indicated their willingness to respond to this call to a fever-infested district, a visit to which caused the death of Pastor Nyuswa of Umtwalume. For various reasons only one of these men is now available, Nyokana Mseleku, who is doing such a fine work at Mapumulo. He is filled with missionary zeal, declaring his readiness to die at Engonyameni. He is ready to go at once if only the Mapumulo church can be pacified, for they are raising a tremendous outcry against the suggestion. As to the outcome it is too early to speak. But in any event I do not believe our Zulu churches will permit this cry to go unanswered.

"There were two other calls to move forward though at points nearer home. One was from a place some fifty miles from Impapala, a large district, the chief of which says he will permit no missionaries or native workers except those from our mission to labor amongst his people. This is an unevangelized tribe. Three years ago our churches decided to send a worker to occupy this field, but were thwarted by the government policy of 'no native preacher without a white missionary resident

THE CHAPEL AT EKUMEMEZENI ("THE PLACE OF CALLING")

One of seven chapels built at the several stations of the Engonyameni district; all the work on it was done by the native young men who brought Christianity home with them from the mines. They toiled between two and three months in its construction, besides expending on it sixty dollars in cash.

[1] This field was not selected by the American Board. Some Engonyameni men were drawn into the mines of Pretoria and Johannesburg. There they heard the gospel from our missionary, Mr. Goodenough. When they went home they proceeded to preach and establish the religion they had accepted. A full account of Mr. Goodenough's visit to the region later and of what he found there, "the most marvelous bit of mission work I have seen in Africa," appeared in the *Missionary Herald* for January, 1905.

with him.' At this meeting two men came from this same district pleading for a missionary and for a school to be established amongst them.

"From yet another district a former student of our theological school, who has been working independently, came reporting some eighty converts and requesting that his work be recognized by our churches.

"The religious meetings at Impapala were of a high order. The preaching by our natives was intelligent, earnest, and effective. Some twenty-five adults took a stand for Christ, besides many youth and children who expressed a desire to follow him. At the Sunday noon service nearly six hundred people were present. On another day the powerful heathen chief of the district, accompanied by a large retinue, attended service."

THE PORTFOLIO

A Civilian's View

To a man like myself who, during a quarter of a century, has watched the missionaries actually at their work, the statistics of conversions seem to form but a small part of the evidence. The advance which the missionaries have made in the good opinion of great non-Christian populations, well qualified to judge, such as those of India and China, is even more significant than their advance in the good opinion of sensible people at home. I shall speak only of facts within my own knowledge. But I know of no class of Englishmen who have done so much to render the name of England, apart from the power of England, respected in India, as the missionaries. I know of no class of Englishmen who have done so much to make the better side of the English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the dangers of the transition from the old state of things to the new. The missionaries have had their reward. No class of Englishmen receive so much unbought kindness from the Indian people while they live; no individual Englishmen are so honestly regretted when they die. If I were asked to name the two men who, during my service in India, have exercised the greatest influence on native development and native opinion in Madras, I should name, not a governor, nor any departmental head, but a missionary bishop of the Church of England, and a missionary educator of the Scottish Free Kirk.

By the late Sir William Hunter, member of the Legislative Council of the Viceroy of India, as quoted in the "British Congregationalist."

The Heroes of the Congo

What the missionaries have done I can see with my eyes, and seeing, I am prouder of my country and my countrymen and women than ever I have been before. No battle I have witnessed, no prowess of arms, no exhibition of splendid courage in the face of overwhelming odds, has inspired me as the work of these outposts of Christianity.

I say this in all sincerity, because my sense of proportion is sufficiently well adjusted to allow me to judge rightly the value of the work. And I do not especially refer to the work of the Congo Balolo Mission. I speak as enthusiastically of the Baptist Missionary Society and the other missions of the Congo.

Somebody down the river told me that there was a difficulty in getting men and women for the missionary work in Congoland. Speaking frankly as a man of the world, I do not wonder. I would not be a missionary on the Congo for £5,000 a year. That is a worldly point of view. I do not think it is a very high standpoint. It is a simple confession that I prefer the "flesh pots of Egypt" to the self-sacrifice and devotion that the missionary life claims.

Look at the records of the missions

of the Congo. I say without hesitation, that every work of progress and civilization that the Congo has seen has owed its inception and has been brought to fruition by these fine people. The very charting of its great waterways —a state work, if ever there was one— was carried out by a missionary. If from the depths into which the natives have sunk through oppression and neglect, men and women have been raised to the level of good citizens, the missionaries have done it. All that is best in this sad land is the work of the missionaries.

They are making men on the Congo. I have seen that with my own eyes. It is the only bright spot in the gloom that enshrouds this land of death. They are healing the sick and succouring the weak. In the old days of chivalry to succour the weak and aid the oppressed was the charge of every good knight. Such a charge these knights of Christ received from their Overlord, and most worthily do they fulfil that charge.

By Mr. Edgar Wallace, newspaper correspondent, as quoted in the "Missionary Herald" of the Baptist Missionary Society of England.

The Author of a Language and a Literature

There lies before us a neat pamphlet of forty pages, with paper cover, neatly printed, and bearing the imprint of our Church Publications Office. It is the library of an African tribe newly touched by the gospel. The title of the pamphlet is, *Primer I. in Itsekiri Language, written by Aghogin Omatsola, of Usele Town, Warri.* The story of its production is worth telling.

A boy belonging to the Warri district, some distance to the north of Calabar, and outside our mission field, was brought to the Hope-Waddell Training Institution. While there he was converted and baptized. Some time after he went back to his own district in government service, and a Church of England missionary who was exploring that district discovered there a little Christian company whom this lad had gathered among his countrymen for regular Christian worship and instruction. It was an unexpected and cheering sight.

One of the lad's most eager converts and learners was his own brother. He too came to the Hope-Waddell Institution, and has shown himself a most earnest and gifted pupil. His heart is set on leading his own people into the light of Christ. When vacation time came, he spent it in devising an alphabet for his native language, and then in reducing his language to writing and in preparing a reading book. The manuscript was submitted to our missionaries and to the Government Inspector of Education, and was warmly commended by them. The mission press was too busy, however, to print it, and the manuscript was sent home and printed at the cost of a special fund which provides for such outlays, the proofs, of course, having been sent out to Calabar and revised there. Besides alphabet and first reading lessons, the primer contains several translations from the Gospels, the Ten Commandments, Apostles' Creed, and twenty hymns, etc., all translated or composed by Aghogin.

It is indeed still the day of small things, but surely it is no small thing to see the gospel carried into a tribe by one of its own youths.

From the "Missionary Record" of the United Free Church of Scotland.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

August 5. At San Francisco, Miss Caroline E. Chittenden, of the Foochow Mission.

September 16. At Montreal, Miss Adelaide Daughaday, of the Japan Mission.

September 19. At New York, Miss Alice H. Bushee, of the Mission to Spain.

ARRIVALS ABROAD

July 27. At Jaluit, Micronesia, Mrs. Clinton F. Rife.

August 18. At Benguella, Dr. and Mrs. W. T. Currie and Mrs. M. M. Webster.

September 19. At Samokov, Bulgaria, Miss Inez Abbott and Miss Agnes Baird.

DEPARTURES

September 24. From San Francisco, Rev. Watts O. Pye, to join the Shansi Mission; Miss Mabel A. Ellis, to join the North China Mission; and Miss Julia C. Hocking, to join the Japan Mission.

October 9. From San Francisco, Miss Daisie P. Gehman, to join the Shansi Mission.

DEATHS

September 8. At Seattle, Wash., Mrs. Sarah W. Parsons, wife of Rev. Benjamin Parsons, formerly of the Western Turkey Mission. Mrs. Parsons was born in Hadley, Mass., and went with her husband as a missionary to the Armenians in 1854. They were located at Sivas, where two of their children were born. Her husband, who survives her, speaks of her as having a lofty idea as to the duties and privileges of the wife of a missionary and a minister Her end was peace.

October 3. At Minneapolis, Minn., Mrs. Myra E. Richardson, wife of Rev. David A. Richardson, formerly of the Eastern Turkey Mission. Mrs. Richardson, whose maiden name was Myra E. Newton, was born in Chicago, Ill., July 11, 1859, and was married to Mr. Richardson June 12, 1888. They sailed for Turkey the same year, and labored at Erzroom and Erzingan until 1896, when they returned to the United States and were released from the service of the Board. Mrs. Richardson was a faithful and devoted missionary and greatly beloved.

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On Sunday morning, September 29, a commission service for Miss Daisie P. Gehman, about to leave for the Shansi Mission in China, was held in her home church, the Second Congregational of Oberlin. Her pastor, Dr. Tenney, presented the commission in the name of the executive officers of the Board, and President King offered the prayer of consecration. Mr. Channon, soon to return to Micronesia, and Professor Bosworth, who has just come from an extended visit to mission fields, made impressive addresses. As Miss Gehman received her commission there were grouped about her the widows and children of the Shansi martyrs, Mrs. Williams and Mrs. Davis and their children. Back of them were gathered the representatives of the missionary army from Japan, India, Africa, Turkey, and Micronesia, who happened to be temporarily in Oberlin, while standing in the congregation were the members of the Oberlin Band of Student Volunteers. It was indeed an impressive sight. One of the trustees of the church said it made everybody a little ashamed that they were not missionaries.

∴

Joy and sorrow are close together in this world. The afternoon of that Oberlin Sunday whose morning is described above was given to the funeral service of Henry Llewellyn Jones, youngest son of Rev. and Mrs. J. P. Jones, of India. In company with a group of boys, mostly members of the same Sunday school class as himself, he had gone the day before for an outing to a spot on the Vermilion River, much frequented by the boys. There they had dug a cave in the bank under a shale rock. They were enlarging this cave when the rock above them fell. Henry was crushed directly under it and his death was probably instantaneous. His companions narrowly escaped with some bruises. Henry was fourteen years old and had just entered the high school. He was regarded as a noble Christian boy, full of life and promise. Six children of Dr. Jones's family have been in the Tank Home at Oberlin of recent years, but all save Henry were absent this fall, three in the far West. Two sisters were able to reach Oberlin for the funeral. Dr. Tenney, assisted by Dr. Bradshaw and Mr. Jeffery, of the Madura Mission, conducted the funeral service, which was held at the home of Henry's grandmother and two sisters of his mother. In the face of this sorrow, which no words can express, we can only lift our hearts in prayer for the healing ministry of God. May he sustain and comfort the parents far away and the children who remain to them; and may each be able to endure the separation, which now must be doubly hard!

∴

The Delaportes arrived in Boston, October 1, on their long return journey from Germany to Micronesia. They have had unusual opportunities to make known among people of influence in the fatherland their work in Micronesia. They report private talks with high government officials and visits in the homes of a number of the old German aristocracy — for example, in that of an aunt of the present

secretary of state. They were also asked to exhibit the Nauru books and curios at the Colonial Exhibition in Berlin. All in all, it has been a profitable furlough; yet they are eager to get back to their beloved Southern island. Over sixty letters have reached them, telling of the recent epidemic in Nauru marked by widespread suffering and resulting in eighty-seven deaths. They learned that the chief Catholic priest in Micronesia came in May to Nauru and in a public address told the natives that the Delaportes would not return, as they had now accumulated sufficient money to give up such work; that in this they were like the rest of the Protestant missionaries. It will be a satisfaction to disprove his words by returning soon and taking back an additional helper, Miss Linke, of Germany

Dr. H. S. Barnum, of Constantinople, who, with his wife, slipped into this country some time ago for a needed vacation, was not quite able to slip out again incognito, as his address at the Annual Meeting in Cleveland bears witness. Before leaving Turkey he transferred, on June 20, the charge of our Turkish periodicals, which he has edited for twenty-three years, to Rev. Herbert M. Allen. Notable among these papers is the *Avedaper*, begun sixty years ago and ever since a force of great influence throughout the Turkish Mission field. The July number contained happy and well-deserved appreciation of the editorial labors of Dr. Barnum and an outline of the plans and purposes of the new editor. Constantinople papers have heartily congratulated the *Avedaper* on its success and bright prospects.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Bath, James B. Drake,	10 00	
Belfast, Margaret Hazeltine, for Sholapur,	4 00	
Buxton, North Cong. ch., 5; 1st Cong. ch., 5,	10 00	
Camden, Miss A. A. Stetson,	4 00	
Durham, Cong. ch.	1 00	
Hallowell, Henry M. Pearson,	1 00	
Hampden, Cong. ch.	13 85	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 750; State-st. Cong. ch., for work of Rev. R. A. Hume, 217.50; Miss A. E. Farrington, 2; Mrs. F. Southworth, 1,	970 50	
Waterford, 1st Cong. ch.	23 25	
Washington, Cong. ch.	12 00	
West Newfield, Cong. ch.	3 00	
Woolwich, Cong. ch., Member,	1 00	1,278 60

New Hampshire

Alstead Center, 1st Cong. ch., for Japan,	2 00	
Bath, Cong. ch.	17 26	
Concord, East Cong. ch.	7 00	
Deering, Cong. ch.	2 02	
Gilmanton, M. E. H.	10 00	
Goffstown, Samuel Kidder,	1,000 00	
Hanover, Anonymous,	25 00	
Haverhill, Cong. ch.	21 60	
Hillsboro Bridge, Cong. ch., toward support Rev. C. L. Storrs,	100 00	
Hillsboro Center, Cong. ch.	4 00	
Keene, Court-st. Cong. ch., Member,	5 00	
North Hampton, Cong. ch., 11.20; Friend, 1,	12 20	
Peterboro, Union Cong. ch.	21 00	
Plaistow, N. H., and Haverhill, Mass., Cong. ch.	20 00	
Portsmouth, Mr. and Mrs. E. P. Kimball,	50 00	
Troy, Mary W. Wheeler,	2 00	
Winchester, Cong. ch.	31 00	1,330 08

Vermont

Brattleboro, Swedish Cong. ch., 1.80; Mrs. M. L. Hadley and daughters, 5,	6 80	
Dorset, Cong. ch., additional,	2 00	
East Arlington, Cong. ch.	2 35	
East Braintree, Cong. ch., toward support Dr. C. W. Young,	21 11	
East Brookfield, Cong. ch.	8 65	
Danville, Cong. ch., toward support Rev. C. K. Tracy,	5 65	
Georgia, Cong. ch.	6 40	
Hardwick, Cong. ch., toward support Rev. C. K. Tracy,	5 00	
Manchester, Cong. ch.	65 98	
Middlebury, Cong. ch.	20 00	
Newbury, Cong. ch., toward support Dr. C. W. Young,	39 70	
Orwell, Cong. ch.	26 10	
Plainfield, Cong. ch.	6 00	
Rochester, Cong. ch.	14 20	
Thetford, 1st Cong. ch., toward support Dr. C. W. Young,	37 00	
Vershire, Cong. ch.	8 56	
Waterbury, Friend,	5 00	
West Brattleboro, Cong. ch.	18 11	
Westminster West, Cong. ch.	11 28	
Williamstown, Cong. ch.	11 82	321 71

Massachusetts

Auburndale, Friend,	1 00	
Becket, 1st Cong. ch.	5 00	
Belchertown, Cong. ch.	26 50	
Beverly, Issachar Lefavre,	2 00	
Boston, Old South ch., Emeline Porter Barnes, 1,000; Immanuel-Walnut-av. ch. (Roxbury), 5; Mrs. E. A. James, 1,	1,006 00	
Brockton, John Simmons,	5 00	
Cambridge, Edward Kendall,	50 00	
Chester, 1st Cong. ch.	1 35	
Clinton, Mrs. W. H. Haskell,	10 00	
Dalton, Mr. and Mrs. Frank Cleveland,	2 00	
East Northfield, Two friends,	10 00	
Edgartown, Cong. ch.	35 00	
Fitchburg, Mrs. E. A. Freeman, in memory of Mr. and Mrs. E. B. Rockwood,	200 00	
Goshen, Cong. ch., toward support Rev. C. T. Riggs,	25 00	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	80 00	

Hanover, 2d Cong. ch. 3 05
Hanson, 1st Cong. ch. 5 50
Haverhill, Adelia Chaffin, 70; Friends, 7, 77 00
Holyoke, F. B. Towne, 10 00
Islington, Cong. ch. 1 00
Lawrence, South Cong. ch. 4 00
Lee, 1st Cong. ch., to const. Rev. John Barstow, Edward S. Rogers, and Victor W. Bradley, H. M. 320 00
Leominster, F. A. Whitney, 15 00
Lenoxdale, D. E. Thompson, 5 00
Lowell, Geo. L. Van Deursen, 5 00
Mansfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 26 40
Monson, Cong. ch., toward support Rev. H. J. Bennett, 65 00
Monterey, Cong. ch. 25 58
Newbury, 1st Cong. ch. 28 48
Newburyport, Friend of missions, 10 00
Newton, Eliot Cong. ch., of which 10 from J. W. Bacon, 103 00
Northbridge Center, Cong. ch. 27 00
North Carver, Cong. ch. 10 00
Norwood, 1st Cong. ch., H. M. Plimpton, 100 00
Oakham, Cong. ch., Emily K. Dean, 1 00
Peabody, 2d Cong. ch. 6 41
Pepperell, Cong. ch. 16 62
Pittsfield, Mary A. Bissell, 2 00
Plymouth, Friend, 1 00
Quincy, Finnish Cong. ch. 5 00
Richmond, Cong. ch. 15 87
Southfield, Cong. ch. 11 00
South Framingham, Miss C. A. Kendall, 25 00
South Hadley, Cong. ch. 16 90
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 200; Olivet Cong. ch., 17.46; H. W., 1, 218 46
Taunton, Charles M. Rhodes, 50 00
Tewksbury, Enoch Foster, 10; E. J. Taylor, 2.50, 12 50
Three Rivers, Rev. R. S. Underwood, 15 00
Topsfield, Cong. ch. 3 00
Townsend, Cong. ch. 5 00
Ware, East Cong. ch., S. A. Spooner, 10 00
Wellfleet, Miss B. R. Freeman, 10 00
Wellesley, Caroline Hazard, 50 00
Whitman, Mrs. E. F. Leonard, 5 00
Winchester, Mary F. Smith, 5 00
Worcester, Piedmont Cong. ch., of which 94 toward support Dr. J. B. McCord, 112; Plymouth Cong. ch., 27.66; Addie C. Cornell, 5; Friend, 1, 145 66
——, T. 4 00
——, Friend, 1 00
——, Rev. C. R. Hamlin, for Haystack offering, 25 00—2,960 28
Legacies.—Gloucester, Joseph O. Proctor, by J. O. Proctor, Adm'r, 500 00

3,460 28

Rhode Island

Providence, Union Cong. ch., Albert C. Day, 10; Frances M. Wheeler, 5, 15 00
Slatersville, Cong. ch. 11 50—26 50

Young People's Societies

New Hampshire.—Hampton, Y. P. S. C. E., toward support Rev. J. H. Pettee, 10 00
Vermont.—Newbury, Y. P. S. C. E., toward support Dr. C. W. Young, 10 00
Massachusetts.—Ballardvale, Y. P. S. C. E., 3.62; Haverhill, West Y. P. S. C. E., .50; Westboro, Y. P. S. C. E., for Shao-wu, 10; Westhampton, do., for do., 12; Wilmington, do., for Aruppukottai, 10; Worcester, Pilgrim Y. P. S. C. E., for Mt. Silinda, 30, 66 12
Rhode Island.—East Providence, Hope Y. P. S. C. E. 3 00

89 12

Sunday Schools

New Hampshire.—North Hampton, Cong. Sab. sch. 5 00
Vermont.—Dorset, Cong. Sab. sch., 15; East Hardwick Cong Sab. sch., toward support Rev C. K. Tracy, 5.71; Newbury, Cong. Sab. sch., toward support Dr. C. W Young, 7.30, 28 01
Massachusetts.—Somerville, Broadway Cong. Sab. sch., for Mt. Silinda, 30; Sunderland, Cong. Sab. sch., 25, 55 00

88 01

MIDDLE DISTRICT

Connecticut

Andover, M. E. H., 5; Friend, 5, 10 00
Bethlehem, Cong. ch. 8 98
Bridgeport, Miss N. M. Wakeman, 3 00
Bristol, 1st Cong. ch., for Marsovan, 75 00
Brooklyn, Cong. ch., Mrs. G. L. Davison, 10 00
Chaplin, Cong. ch. 6 02
Colebrook, Sarah and Katharine Carrington, 20 00
Fairhaven, Pilgrim Cong. ch. 41 25
Falls Village, Cong. ch. 8 00
Greenwich, Miss A. Knapp, 1 00
Groton, Cora V. and Elizabeth M. Avery, 10 00
Hartford, 1st Cong. ch., 325; Frank N. Bosson, 10; Annie I. House, 5, 340 00
Harwinton, Cong. ch. 24 31
Lyme, Grassy Hill Cong. ch. 2 00
Meriden, 1st Cong. ch., Lucy A. Taylor, 10 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 31 20
New Haven, Danish Cong. ch., 11.22; Solomon Davis, 25; Albert Gardner, 5; Miss M. H. Bradley, 5, 46 22
Newington, Friend, 20 00
New London, Mrs. J. N. Harris, 1,000 00
New Preston, Cong. ch. 58 25
North Madison, Cong. ch. 14 95
Norwich, D. H. Leavens, 5 00
North Woodstock, M. E. H. 5 00
Plainfield, 1st Cong. ch. 7 30
Pomfret, Chas. W. Grosvenor, 10 00
Salisbury, 1st Cong. ch., toward support Dr. F. D. Shepard, 4 60
Saybrook, T. C. Acton, 10 00
Southport, Cong. ch., toward support Rev. W. B. Stelle, 20 00
Terryville, Cong. ch., 100; A. V. Stoughton, 2, 102 00
Torrington, 1st Cong. ch. 9 00
Trumbull, Cong. ch. 43 00
Watertown, Well-wisher, 15 00
West Haven, 1st Cong. ch., 19; Mrs. M. C. Swezey, 1, 20 00
——, Friend, 10 00—2,001 08
Legacies.—Old Lyme, Harriet H. Matson, by Chas. A. Terry, Ex'r, add'l, 125 00
South Windsor, Charles A. Janes, by Frederick J. Cooley, Ex'r, 5,938 18
Vernon, Abia C. Barrows, by Royal R. Barrows, Ex'r, 2,346 42—8,409 60

10,410 68

New York

Angelica, Annie D. Bliss, 25
Angola, Miss A. H. Ames, 5 00
Bangor, Cong. ch. 5 15
Blooming Grove, Cong. ch., Ladies' thankoffering, 11 00
Brooklyn, Central Cong. ch., Mrs. C. C. Creegan, for Haystack offering, 20; E. F. Carrington, 15; Marion L. Roberts, 5; Mrs. E. F. Bailey, 1, 41 00
Buffalo, E. J. Newell, 5; Ray W. Oakes, 2, 7 00
Canaan Four Corners, Cong. ch. 15 84
Castile, Miss E. G. Clement, 2 00
Chatham, Miss H. S. Niles, 17 50
Claverack, Mrs. E. S. Porter, 10 00
Deansboro, Cong. ch. 9 00
Eldred, Cong. ch 10 00
Fairport, 1st Cong. ch. 18 15
Homer, Cong. ch., of which 39.43 toward support Rev J. D. Taylor, 72 14
Howells, Cong. ch. 11 00
Jamestown, Danish Cong. ch. 3 00
Mt. Sinai, Cong. ch. 30 00
Owego, R. A. Bloodgood, 1 00
Rutland, Cong. ch., for Aruppukottai, 16 50
Sidney, 1st Cong. ch. 42 00
Spencerport, Mrs. N. H. Bell, 1 00
Syracuse, Good Will Cong. ch., W. H. Roberts, 10 00
Walton, Cong. ch. 10 00
Westmoreland, 1st Cong. ch. 5 80—354 33

New Jersey

Fort Hancock, W. W. Hamilton, 5 00
Montclair, Fanny S. Bissell, 1 00
Westfield, W. E. Reeve, 5 00——11 00

Pennsylvania

Philadelphia, Kensington Cong. ch. 8 00

Ohio

Akron, Nathan Morse, 10 00
Ashland, J. O. Jennings, 5 00
Ashtabula, 2d Cong. ch. 4 50
Bath, Cong. ch. 5 15
Brownhelm, Cong. ch. 2 50
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 500; 1st Cong. ch., 48.60; R. O. Bissell, 5; W. Cobbledict, 2; Ella Hobart, 1, 556 60
Fort Recovery, Cong. ch. 6 25
Lock, Cong. ch. 5 00
Marietta, M. R. Andrews, 2 00
Newark, 1st Cong. ch. 5 00
North Bloomfield, Cong. ch. 3 10
North Olmsted, Cong. ch. 22 50
Norwalk, Mrs. N. A. Lawrence, for Shansi, 5 00
Oberlin, 2d Cong. ch., 39.59; Rev. H. C. King, 25; L. C. Wattles, 4, 68 59
Olmsted Falls, Cong. ch. 3 01
Painesville, 1st Cong. ch. 43 05
Penfield, Cong. ch. 7 00
Ripley, Cong. ch. 5 41
Springfield, Mr. and Mrs. J. F. Petticrew, for Pang-Chuang, 7 50
Tallmadge, Friend, 1 00
Toledo, Washington-st. Cong. ch., of which 25 from Miss I. G. Mulholland, 33 22——801 38

Maryland

Baltimore, 4th Cong. ch. 4 50

District of Columbia

Washington, Mt. Pleasant Cong. ch., Men's Club, 50 00

North Carolina

Bethel, St. Augustine Cong. ch. 50

Georgia

Lindale, Cong. ch. 1 05

Florida

Cocoanut Grove, Union Cong. ch. 4 00
Pomona, Pilgrim Cong. ch. 4 00——8 00

Young People's Societies

Connecticut.—Hartford, Wethersfield-av. Jun. Y. P. S. C. E., for Shao-wu, 30; Oakville, Y. P. S. C. E., for Mt. Silinda, 30, 60 00
North Carolina.—Troy, Peabody Academy, Busy Bee Soc. 3 50
63 50

Sunday Schools

Connecticut.—Goshen (Lebanon), Cong. Sab. sch., for Harpoot, 30; Haddam, Cong. Sab. sch., 5; Shelton, do., 14.70; Stafford Springs, do., 10, 59 70
New York.—Mt. Sinai, Cong. Sab. sch. 3 00
New Jersey.—Nutley, St. Paul's Cong. Sab. sch. 10 00
North Carolina.—Troy, Cong. Sab. sch. 1 50
74 20

INTERIOR DISTRICT

Tennessee

Lafollette, 1st Cong. ch., for Pang-Chuang, 10 00
Lantana, Cong. ch. 62
Nashville, J. C. Napier, 1 00
Pomona, Cong. ch. 2 25——13 87

Alabama

Gate City, M. S. 5 00

Indiana

West Terre Haute, Bethany Cong. ch. 3 75

Oklahoma

Coldwater, Rev. L. S. Childs, 5 00

Illinois

Bunker Hill, Mary F. Sanborn, 5 00
Chicago, Kenwood Evan. ch., of which 274.91 for work in Ahmednagar, 528.51; Bowmanville Cong. ch., for Aruppukottai, 25.14; Union Park Cong. ch., 25; Warren-av. Cong. ch., 21.40; 1st Cong. ch., 13.56; David Fales, for Haystack offering, 100; Mary P. Green, 10; Medora D. Gammon, 2, 725 61
Geneseo, Hugh Pritchard, 1 00
Godfrey, Cong. ch. 50
Lagrange, Fellowship Cong. ch., Miss E. C. Hale, 5 00
Lisle, Cong. ch., for native pastor, Madura, 40 00
Lyonsville, Cong. ch. 18 27
Payson, L. K. Seymour, 300 00
Rockford, Mr. and Mrs. Caleb Simons, 5 00
Roscoe, Friend, for China, 5 00
Seatonville, 1st Cong. ch. 5 00
Shirland, Cong. ch. 1 00
Waverly, Cong. ch. 3 60—1,114 98

Michigan

Cannon, 1st Cong. ch. 5 50
Charlotte, Cong. ch. 15 00
Cleon and Marilla, Cong. ch. 2 00
Detroit, 1st Cong. ch., Rev. G. G. Atkins, 10; Mrs. S. H. Barber, 5, 15 00
Drummond, 1st Cong. ch. 2 00
East Paris, Cong. ch. 5 00
Fremont, Cong. ch. 33 80
Garden, Cong. ch. 6 00
Grand Rapids, 2d Cong. ch., 15; L. P. Rowland, 15, 30 00
Grass Lake, Cong. ch. 1 25
Hilliards, Cong. ch. 14 00
Kalamazoo, Frances P. Burrows, 2 00
Laingsburg, 1st Cong. ch. 1 50
Lewiston, 1st Cong. ch. 8 00
Pinckney, Cong. ch. 3 35
Richmond, Cong. ch. 4 65
Sherman, Cong. ch. 3 00
Somerset, Cong. ch. 8 00
Wacousta, Cong. ch., for Pang-Chuang, 30 00
Wyandotte, 1st Cong. ch. 10 00—200 05
Legacies.—Ann Arbor, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l, 75 00
275 05

Wisconsin

Baraboo, Cong. ch. 30 00
Big Springs, Cong. ch. 5 00
Birnamwood, Cong. ch. 3 03
Burlington, Plymouth Cong. ch., toward support Dr. C. F. Rife, 15 00
Cable, Cong. ch. 4 21
Cleveland, Cong. ch. 2 57
Davis Corners, Cong ch. 5 00
Dodgeville, Cong. ch. 2 00
East Troy, Cong. ch. 25 00
Jackson, Cong. ch. 5 00
Janesville, 1st Cong. ch. 50 00
Kenosha, Cong. ch. 83 65
Menomonie, 1st Cong. ch. 6 76
Milton, Mrs. H. A. Betts, 5 00
Mineral Point, R. J. Penhallegon, Jr. 1 00
Nekoosa, Cong. ch. 15 50
Racine, 1st Cong. ch., Rev. J. T. Chynoweth, 10 00
Stockbridge, Cong. ch., for Harpoot. 10 00
Token, Cong. ch. 2 00
Two Rivers, Cong. ch. 10 00
Waukesha, John McVicar, 20 00
Wyocena, Cong. ch. 2 40——313 12

Minnesota

Cable, Cong. ch.	3 04	
Campbell, Cong. ch.	4 50	
Fontenac, Cong. ch.	1 00	
Minneapolis, Forest Heights Cong. ch., of which 30 for Pang-Chuang, 32.55; Lyndale Cong. ch., of which 30 from Rev. C. E. Burton, for Mt. Silinda, 32; Plymouth Cong. ch., Friend, .50; Chas. H. Wingate, 10; H. P. Smart, 5; Mrs. C. H. McCreery, 1,	81 05	
St. Paul, Plymouth Cong. ch.	33 94	
Sauk Rapids, Cong. ch.	7 05	
Silver Lake, Bohemian Free Reform ch.	10 00	
Stewartville, Ladies' Aid Soc.	1 00	
Tintah, Cong. ch.	4 50	146 08
Legacies.—St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, add'l,		1,000 00
		1,146 08

Iowa

Ames, 1st Cong. ch.	20 72	
Belle Plaine, 1st Cong. ch.	30 00	
Cass, Cong. ch.	10 50	
Centerdale, Cong. ch., toward support Dr. C. E. Clark,	5 00	
Clarion, 1st Cong. ch., Mrs. J. M. Alexander,	2 00	
Des Moines, Plymouth Cong. ch., Geo. H. Lewis, 10; North Park Cong. ch., 5,	15 00	
Garner, Cong. ch.	19 66	
Geneva Bluff, Cong. ch.	7 00	
Hawarden, J. Paramore,	1 00	
Iowa City, J. E. Jones,	1 00	
Keokuk, Cong. ch.	107 00	
Lamoille, Cong. ch.	2 62	
Little Rock, Cong. ch.	4 83	
Lyons, 1st Cong. ch., toward support Dr. C. E. Clark,	20 00	
McIntire, Cong. ch.	4 00	
Monticello, Wm. Schoddes,	5 00	
Old Man's Creek, Cong. ch.	5 55	
Salem, Cong. ch., for Harpoot,	25 50	286 38

Missouri

Grandin, Cong. ch.	13 43	
Neosho, 1st Cong. ch.	30 00	
Riverside, C. B. Parsons,	40 00	
Sedalia, 1st Cong. ch.	50 00	
Springfield, Ger. Cong. ch.	8 15	141 58

North Dakota

Niagara, Cong. ch.		30 51

South Dakota

Alcester, Cong. ch.	11 20	
Canton, 1st Cong. ch.	10 00	
Huron, 1st Cong. ch., Rev. W. H. Thrall,	5 00	
Virginia, Cong. ch.	5 00	31 20

Nebraska

Aurora, 1st Cong. ch.	18 00	
Bertrand, Cong. ch.	10 00	
Clay Center, Cong. ch.	8 41	
Inland, Ger. Cong. ch.	18 50	
McCook, Friend,	20 00	
Omaha, 1st Cong. ch., 19.75; St. Mary's-av. Cong. ch., 5,	24 75	
Pierce, Cong. ch.	2 55	
Ravenna, Cong. ch.	13 00	
Rising City, 1st Cong. ch., 3.50; Mr. and Mrs. John Paul, 3,	6 50	
Scribner, Cong. ch.	44 99	
South Platte, Cong. ch.	14 00	
Weeping Water, G. Treat,	1 00	181 70

Kansas

Alton, 1st Cong. ch.	20 00	
Capioma, Cong. ch.	2 70	
Dry Creek, Sardis Cong. ch.	5 20	
Kansas City, Chas. M. Stebbins,	20 00	
Kensington, Cong. ch.	5 00	
Lawrence, Cong. ch.	25 69	
Manhattan, 1st Cong. ch.	24 45	
Maple Hill, Eliot Cong. ch.	5 00	
Stockton, J. W. Noyce,	5 00	
Tonganoxie, 1st Cong. ch.	18 00	
Udall, Cong. ch.	6 00	
Valley Falls, Cong. ch.	7 50	
Wakefield, Elmer Dodson,	5 00	149 54

Colorado

Clark, Elk River Cong. ch.	8 60	
Denver, Rev. Allen S. Bush,	10 00	
Loveland, 1st Ger. Cong. ch.	20 00	
Pueblo, Pilgrim Cong. ch.	3 75	42 35

Young People's Societies

INDIANA.—West Terre Haute, Bethany Y. P. S. C. E.		3 00
ILLINOIS.—Canton, Y. P. S. C. E., for Sholapur, 8.80; Chicago, Union Park Y. P. S. C. E., toward support Rev. F. E. Jeffery, 15; Highland, Y. P. S. C. E., 6.25; Steger, Y. P. S. C. E., for Pang-Chuang, 2.50; do., Girls' Miss. Circle, for Mt. Silinda, 2.50,		35 05
MICHIGAN.—Jackson, Plymouth Y. P. S. C. E., 20; Wolverine, 1st Y. P. S. C. E., 5,		25 00
WISCONSIN.—Orange, Y. P. S. C. E., 2.40; Ripon, do., for Shao-wu, 30,		32 40
IOWA.—Manchester, 1st Y. P. S. C. E., toward support Rev. G. E. White,		12 50
MISSOURI.—St. Louis, Y. P. S. C. E. of Union Cong. ch., toward support Rev. J. H. DeForest, 5; Webster Groves, 1st Y. P. S. C. E., for Shao-wu, 15,		20 00
		127 95

Sunday Schools

ILLINOIS.—Alton, Cong. Sab. sch., 8.18; Dwight, do., 15; Gridley, do., for India, 5,		28 18
MICHIGAN.—Johnstown and Barry, Cong. Sab. sch.		10 00
IOWA.—Cedar Falls, 1st Cong. Sab. sch., for native helper, Harpoot,		30 65
COLORADO.—Loveland, 1st Ger. Cong. Sab. sch.		16 07
		84 90

PACIFIC DISTRICT

Arizona

Tombstone, Cong. ch.		10 00

Washington

Anacortes, Pilgrim Cong. ch.	2 10	
Deer Park, Open Door Cong. ch.	17 75	
Ritzville, 1st Cong. ch., for Pang-Chuang,	40 00	
Seattle, 1st Ger. Cong. ch., 7; Rev. Samuel Greene, for Haystack offering, 125,	132 00	191 85

California

Alturas, Cong. ch.	10 00	
Antioch, Cong. ch.	1 00	
Benicia, Cong. ch.	1 50	
Berkeley, Loring J. Barker and Miss Barker, toward support Rev. and Mrs. F. F. Goodsell,	72 00	
Ceres, Cong. ch.	10 00	
Chula Vista, Cong. ch.	75 00	
Ferndale, Cong. ch.	20 00	
Garvanza, Cong. ch.	2 00	
Guerneville, Cong. ch.	6 00	
Los Angeles, Rev. J. L. Maile, 10; J. M. S., toward support Rev. V. P. Eastman, 10,	20 00	
Mill Valley, Cong. ch.	4 00	
Oakland, Plymouth Cong. ch.	50 00	
Pasadena, West Side Cong. ch., 60.10; Ella R. Westcott, 1,	61 10	
Riverside, 1st Cong. ch.	20 00	
San Bernardino, Bethel Cong. ch.	2 25	
San Francisco, Olivet Cong. ch., Rev. B. F. Sargent, 5; 1st Cong. ch., toward support Dr. H. H. Atkinson, 4.50; Plymouth Cong. ch., 3,	12 50	
Santa Paula, Nathan D. Blanchard,	1,000 00	
Sonoma, Cong. ch., add'l,	85	1,368 20

Territory of Hawaii

Honolulu, Mrs. M. S. Rice, for work among Mohammedans,		500 00

Young People's Societies

CALIFORNIA. — Chula Vista, Y. P. S. C. E., for Aruppukottai, 10; Long Beach, Plymouth Y. P. S. C. E., for Aruppukottai, 22.35; San Jacinto, Y. P. S. C. E., 1; Sonoma, do., 4.05, 37 40

Sunday Schools

WASHINGTON. — Wallula, Cong. Sab. sch. 3 00
OREGON. — Clackamas, Cong. Sab. sch., 1; Sherwood, do., 5.40, 6 40
CALIFORNIA. — Eureka, Cong. Sab. sch., 12.50; San Lorenzo, Christian Union Cong. Sab. sch., 7, 19 50
28 90

FROM WOMAN'S BOARDS

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 875 00

Additional Donations for Special Objects

MAINE. — Bucksport, Mrs. Edward Buck, for work, care Rev. C. R. Hager, 10 00
NEW HAMPSHIRE. — Marlboro, Mrs. G. K. Ford, through Miss E. M. Stone, for *Zornitsa*, 10; Portsmouth, Mr. and Mrs. E. P. Kimball, for Ahmednagar land purchase, 50; West Stewartstown, Rev. E. A. Tuck, for dormitory, care Rev. T. D. Christie, 1, 61 00
VERMONT. — Enosburg, Cong. Sab. sch., for pupil, care Miss M. M. Patrick, 3.02; Georgia, Cong. ch., for work, care Rev. A. W. Clark, 3.60; do., Cong. Sab. sch., for work, care do., 5; Sherburne, Jun. Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15, 26 62
MASSACHUSETTS. — Arlington, Miss E. H. Burrage's Sab. sch. class, for pupils, care Miss F. E. Burrage, 4.40; Boston, Harvard ch. (Dorchester) Woman's Benev. Asso., for work, care Miss E. H. Brewer, 10; do., Chinese Sab. sch. of 2d ch. (Dorchester), for work, care Rev. C. R. Hager, 60; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 55; do., R. A. Kingman, for work, care Rev. A. W. Clark, 5; do., Two friends, through Rev. T. D. Christie, for work, St. Paul's Institute, 10; Friends, through Rev. G. H. Gutterson, for Pasumalai College, 4; Cambridge, Young People's Alliance, 1st Cong. ch., for pupil, care Miss C. E. Bush, 25; do., Rev. Richard Wright, for work, care Rev. W. P. Sprague, 10; Mansfield, Cong. Sab. sch., boys' class No. 30, for work, care Rev. H. J. Bennett, 5; Mattapoisett, Cong. ch., for work, care Rev. E. Fairbank, 20; Mill River, Y. P. S. C. E., for work, care Rev. L. S. Crawford, 12.50; Townsend, Cong. ch., for use of Rev. E. H. Smith, 10; Westminster, Friend, B. H., for domitory, care Rev. T. D. Christie, 10; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 11.25; Worcester, Chas. H. Morgan, for work, care Rev. E. H. Smith, 50; do., J. C. Berry, for work, care Rev. H. G. Bissell, 5, 307 15
CONNECTICUT. — Middletown, 1st Cong. Sab. sch., for pupils in Van, 25; New London, Sab. sch. of 1st ch. of Christ, for work, care Rev. C. A. Nelson, 5; do., Mrs. J. N. Harris, for Guadalajara College, 1,000; Waterbury, Chinese Sab. sch. of 2d Cong. ch., for work, care Rev. C. R. Hager, 60; West Haven, 1st Y. P. S. C. E., for native worker, care Rev. G. H. Hubbard, 24, 1,114 00
NEW YORK. — Buffalo, Mrs. S. C. Whittemore, for school, care Rev. R. A. Hume, 75; Elmont, St. Paul's Ger. Presb. ch., for boys' school, Truk, 40; New York, Mrs. F. W. Hill, for boys' school, Cesarea, 100; do., Edward F. Cragin, for Ahmednagar land purchase, 25; Rochester, Jun. Y. P. S. C. E. of South Cong. ch., for school, care Rev. A. H. Clark, 15; Walton, Cong. ch., for Pasumalai College, 10; West Bloomfield, Cong. Sab. sch., for use of Miss M. L. Matthews, 15, 280 00
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ILLINOIS. — Champaign, Cong. ch., for evangelistic work in Samokov, 25; Chicago, Grace Cong. ch., Mr. and Mrs. Peter Verberg, for work, care Rev. H. G. Bissell, 10; do., Salem Evan. ch. of Christ, for pupil, care Mrs. R. Winsor, 3.75; Geneva, G. N. Taylor, for work in Sholapur, 20; Oak Park, 3d Cong. ch., Rev. R. B. Guild, for student, St. Paul's Institute, 25; Wheaton, College ch. Sab. sch., through Rev. T. D. Christie, for work, St. Paul's Institute, 5.50; ——, Friend, for work in Japan, 1, 90 25
MICHIGAN. — Grand Rapids, C. G. Comstock, through Miss E. M. Stone, for Col. and Theol. Institute, Samokov, 10 00
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MINNESOTA. — Minneapolis, E. E. Leighton, for boys' school, care Rev. H. K. Wingate, 50; do., Anna S. Swanson, for use of Miss M. E. Moulton, 5; Northfield, I. W., for boys' school, Cesarea, 50; St. Paul, Park Cong. ch., for work, care Rev. I. M. Channon, 25, 130 00
NORTH DAKOTA. — Buchanan, Cong. ch., for pupils, care Rev. E. W. Ellis, 21 25
NEBRASKA. — Columbus, Miss Ada Graham's Sab. sch. class, for use of Miss Nina E. Rice, 5 00
MONTANA. — Bozeman, Helen R. Brewer, for pupil, care Rev. H. T. Perry, 10 00
COLORADO. — Denver, 2d Cong. ch., for work, care Rev. F. R. Bunker, 200 00
WASHINGTON. — Bellingham, Miss E. L. Belyea, of which 15 for work, care Rev. R. A. Hume, 5 for work, care Mrs. R. A. Hume, and 15 for work, care Mrs. M. M. Webster, 35; Ritzville, 1st Cong. Sab. sch., Prim. Dept., for maps, care Rev. C. A. Stanley, Jr., 6.65, 41 65
OREGON. — Forest Grove, Rev. J. E. Walker, for Shao-wu, 5 00
CALIFORNIA. — Bakersfield, Y. P. S. C. E., for pupil, Ahmednagar, 10; El Monte, Mrs. M. E. Comstock, for use of Miss R. M. Bushnell, 6; Green Valley, Cong. ch., for work, care Rev. H. G. Bissell, 16; Pomona, T. D. Bushnell, for pupils, care Miss R. M. Bushnell, 9; San Diego, 1st Cong. ch, S. E. T., for pupil, care Miss R. M. Bushnell, 25, 66 00
CANADA. — Montreal, Abner Kingman, for work, care Rev. A. W. Clark, 25; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50, 75 00

FROM WOMAN'S BOARDS

FROM WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*
For dispensary for women and children, Bombay, 500 00

Income Mrs. D. K. Pearsons Memorial Fund

For Anatolia College, 1,000 00

4,082 92

Donations received in September, 19,444 07
Legacies received in September, 9,984 60
29,428 67

Abbott Fund

California, Ontario, Bethel Cong. ch., Ladies' Aid Soc. 25 00

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense
Pennsylvania, Allegheny, 1st Cong. ch. 74 10

Annual Survey of the Work of the American Board 1906—1907

By Rev. E. E. Strong, D.D., Editorial Secretary

[*Presented at the Annual Meeting of the Board at Cleveland, Ohio, October 9, 1907*]

When our divine Master told his disciples that "the kingdom of God cometh not with observation," he did not mean that they should not observe the progress of that kingdom. Throughout his whole ministry he sought to lead his followers to a just apprehension of what his kingdom was and how it should be advanced. "Lift up your eyes and look," he said. "Look on the fields. See the whitening harvest." And this he said, not that they might find satisfaction in the beautiful picture, but that they might be led to thrust in the sickle, and might pray with a greater importunity that the Lord of the harvest would send forth laborers into his harvest. May this be the effect of our Annual Survey of the Missions of the American Board; not any complacency in what we have accomplished, but deeper convictions as to the needs of this work and more earnest prayer that the Lord's laborers may be greatly multiplied.

In the record which follows it should be noted that there is included the work of the three Woman's Boards of Missions, those most helpful organizations, whose energy and devotion are most gratefully recognized, and whose coöperation in the great missionary work is indispensable for its proper prosecution.

The past year has been marked by a visit paid by our District Secretaries, Drs. Creegan and Hitchcock, to a great number of our mission stations, chiefly in Asia, and by the visit to China of the Deputation, consisting of Drs. Moore and Barton. Letters from the fields visited bear warmest testimony to the value of these visits and the inspiration given by the presence and counsels of these able and sympathetic friends.

A year ago the missionaries of the American Board numbered 566: 199 men and 366 women. Only three of these have fallen in death—a remarkable record. We have to report no martyrdoms made by sword or bludgeon—though we might speak of some living martyrdoms caused by overwork and insufficient support, borne with a heroism equal to, if not surpassing, that which faces death. It borders upon the marvelous that, under the burdens incident to their strenuous life and increasing age, so many of the veteran missionaries are able to hold fast at their posts when they might reasonably claim release. No less than 105 of these missionaries have been in the service for thirty years or more. For various causes, chiefly physical infirmities, thirteen have withdrawn from the service, leaving still upon our rolls 550 names of those recorded a year ago. To these have been added twenty-five names, seven men and eighteen women, making the present enrollment 575, nine more than last year.

No change is seen in the number of our missions. Like Britain's, ours is a "far-flung battle line." It reaches around our globe. As we pass along that line we first touch

AFRICA

Our missions on this continent have each been subject to serious troubles in connection with the governments under which they are conducted. In West Africa

and at Beira, on the east coast, the territories being Portuguese, the authorities are not in sympathy with our work.

In West Africa, in the province of Angola, our missionaries have hitherto been permitted to choose the location for their stations, and they have been free from molestation in carrying out their plans. Two years ago Dr. Wellman and Mr. Ennis prepared to open a new station near Mt. Elende, calling it Sachikela. There had been no anticipation of interference by the authorities in the opening of this station, but suddenly an order was received from the *commandante* to close the station and attempt no Christian work until permission was received from the governor of the province. The receipt of the order was acknowledged, but the missionaries remained at their post, holding no religious services save on the veranda of their house. The people whom they have found there are very friendly. The station plant has been prepared with a view to future work. Efforts made with the governor and the Foreign Office at Lisbon to secure the withdrawal of the prohibitive order have not succeeded as yet.

The situation on the east coast at Beira, in the province of Mozambique, is not so hopeful, for the local authorities are persistent in opposing the work which Mr. Bunker seeks to carry on. They have broken up the school which he started, threatening and beating the scholars, and some of them have been placed in the chain gang; they have terrorized the people so that they dare not go again to school or church services. Mr. Bunker has sought the intervention of the governor general at Lorenzo Marquez and has received numerous promises of relief, assuring our missionaries that the local authorities shall be checked in their flagrant violation of justice; but as yet no relief has come sufficient to remove the fears of the natives at Beira, or to warrant the opening of church and school. These interferences from Portuguese officials, both on the west and east coasts, were not wholly a surprise, but it is confidently believed that they will be overcome by patient and unremitting effort.

It is with deep regret we must report that most serious governmental obstructions to our work have appeared in the British colony of Natal. The story is too long for full report in this brief survey. The fundamental difficulty arises from racial antagonisms, and the fear on the part of the colonists that the native population, outnumbering the white people ten to one, will rise against the Colonial government. The movement which bears the name of Ethiopianism has alarmed the white population of all South Africa, not without some reason. This ill-advised and mischievous movement has been opposed by missionaries of our Board, and has not been approved by the intelligent natives. Simultaneously with this movement there had arisen among the heathen Zulus a bitter sentiment against the Colonial authorities, and among the complaints made was one against the hut tax of £3 sterling upon each resident of the Mission Reserves.

An armed rebellion was started, far away from all the mission stations, under a heathen chieftain. Sad to say, this wave of rebellion spread into one district where were two or three of our mission stations, and the non-Christian Zulus in those stations became involved in the rebellion; and still more regrettable is the fact that a few church members in two stations became involved in the rebellion. The native pastors resisted the uprising manfully. When the Colonial troops appeared to disperse the rebels at Esidumbini, the Maxim guns slaughtered indiscriminately, and a report went at once to the governor that the *whole* population was in rebellion. The governor immediately sent a dispatch to the Foreign Office in London, which dispatch appeared in the Parliamentary Blue Book, affirming

that in two of our large mission stations only one native preacher and three of his followers remained loyal, and that the whole of the other congregations had joined the rebels in the field. And with wider reference to the work of our missionaries, the governor added, "Their congregations are now beyond their control and are a danger to the government." These statements have been fully disproved. It is clearly shown that of the twenty-four churches connected with the mission only two are charged with disloyalty, and of the twenty-four preachers not one was disloyal; that after a most careful examination of the rolls of the two churches which are accused of disloyalty, only nine of the forty-seven male members of the church joined the rebels, and possibly a half dozen others from other stations. But the governor has so far refused to retract his statement. The most serious aspect of this case is not the false charges that have been made but the attitude of the government and those who defend it in reference to the treatment of the natives and of Christian work in their behalf. There is such fear of native independence and of the development of a spirit of self-reliance that the government would put its hand upon everything that is not under the absolute control of white men. In connection with this affair, as in previous utterances, it is declared that missionary work and religious activities "should be under the personal charge and supervision of a resident European missionary." Such limitations are absolutely prohibitive to the work of the American Board on any large scale in Africa or elsewhere. If it *cannot* raise a native church self-supporting, self-propagating, and self-expanding it must fail in the work of evangelization intrusted to it by a higher than human authority.

Our Congregational polity is declared to be dangerous and not to be tolerated among the natives of Natal. Consistent with this idea the government has hitherto refused to give licenses to our Christian native pastors to solemnize marriage rites, because these pastors could not conscientiously say they were under the authority of the missionaries of the American Board. This is a critical time for our mission, and the end is not yet, but we cannot but believe a better mind will prevail among the colonists of South Africa, and that the loyal conduct of the men whom they have distrusted will yet so commend them to the confidence of the authorities that they will not withhold from them the rights which belong to Christian men everywhere, whether they be black or white.

One of our missionaries in Natal, who has recently returned to his work in the Zulu Mission by way of China and Japan, writes: "Living and laboring under the British flag in this British colony it seems incredible that I should be obliged to covet the liberty to prosecute Christian work which is freely accorded to missionaries in Japan, in the Malay Peninsula, and in India."

Notwithstanding what has been said, the mission in Natal can report much that is cheering. Though two stations have been devastated and there has been a severe testing of the people, there is renewed confidence in their fidelity, their good will, and their Christian character. Never were the relations of the missionaries to the natives more friendly. A recent annual meeting of the mission, held for the first time north of the Tugela River, in the old Zululand, was most encouraging. On their own motion the churches voted to change the name which they had heretofore adopted, "The African Congregational Church," to the "Congregational Churches of the American Board." It had been said that the former designation savored of Ethiopianism; the new designation emphasizes, as the people desire to emphasize the fact, that these Congregational churches are allied with and in fullest accord with the American Board.

The three seminaries for higher education in Natal, in spite of war and the difficulties referred to, have been maintained with more than usual success. The Amanzimtoti Seminary has had an average attendance of sixty-five. The Inanda Seminary, founded by Mrs. Edwards, has 135 students, and the year has been marked by quickened spiritual life and many conversions. The industrial work of the girls has been prosperous, one of the items named being that the girls themselves have raised 500 bushels of corn, enough to give to each member of their large family two daily meals of corn mush throughout the year. Evidently there was hard work as well as plain living, and we believe also high thinking in that seminary. The Umzumbe School for Girls, though suffering from loss of the teachers' house by fire, has enjoyed eight months of instruction, interest, and profit, with an average attendance of sixty pupils. The Theological School at Amanzimtoti has had seven fine young men as students. Among the churches to be mentioned are: the one at Umzumbe, the pastor of which after twenty-five years of service has been called to the church at Pretoria in the Transvaal; the church at Durban has a membership of 395, but the severity of the "pass laws," which prevent the natives from being upon the street after nine o'clock, checks attendance at the school. The missionaries from many of the stations, and even Mr. Goodenough of Johannesburg in the Transvaal, have been called upon to devote much time to the care of the region devastated by the rebellion. Their services have been gratefully recognized by the natives, and even by the government.

In the Zulu Mission, where there are now twenty-seven American missionaries, eleven of whom are men, there are twenty-five churches having a membership of 4,860, and it is a noteworthy fact, in view of what has already been stated as to the difficulties of the year, that 326 were added upon confession. The spirit of the native churches is shown by their response to a call that came to the annual meeting for help from the Christian community at Engonyameni, near Delagoa Bay, which was an offshoot from our mission church in the Transvaal. Three native preachers, all fine men, volunteered to respond to this call to become pastors in this fever-infested district at Engonyameni, 400 miles from them, and one of them, the best of them all, will go at once if the church which he now serves can be persuaded to part with him.

In West Africa the mission force has been much depleted on account of the necessity of the return to the United States of Mr. and Mrs. Fay, Mr. Woodside, and Miss Redick, while those who were already on furlough in this country have been still further detained here for various reasons. On the other hand, the mission has been reënforced by the sending of Mr. and Mrs. Cammack, both of them physicians, to Chisamba, Mr. and Mrs. Bell to Bailundu, and the marriage of Mr. Ennis, whose wife has joined him at Sachikela.

The schools have been prosperous and are largely attended, even those that are under the care of the native teachers, several of them having as many as 100 scholars. At Bailundu there is an attendance frequently of 500 persons at church services, and groups of men and boys go from this station to the near villages to carry the message they themselves have received. There is a large number of catechumens at all the stations. At Chiyuka, an outstation of Chisamba, there was recently a morning congregation by actual count of 822. This is the place where the noted chieftain, Kanjundu, listened to the message of the gospel, slowly received it, put away all his many wives save one, built a schoolhouse and chapel, and in all ways commended himself as a true Christian man. He is bravely holding to his Christian faith under most trying circumstances, and is furnishing a noble illustra-

men of the excellent qualities in the Gumbumbu race as well as of what the grace of God can do among these people.

On the west side of Africa, in what is now called the Rhodesian Branch of the South African Mission of the American Board, the work is more than holding its own, though the force is inadequate. The special request for a leader in the industrial department has not been met, and yet there has been decided advance in this department. More machinery has been set up, the printing press has been put in operation, and a hymn book in the Chindau language has been printed. The sawmill and carpenter shop have done good work. The school at Umtali is conducted on the plan of giving an education to any boy or girl who will engage in industrial work for some portion of each day as will pay for food and shelter. In this way any young person without money can obtain what many of those African youth are eager to obtain, a good education, with no cost to themselves and with very little cost to the mission.

At Chikore the developments are of much interest. The church has increased to a membership of fifty, thirteen of whom were added last year. The church, now four and a half years old, gathered out of a pagan people, many of whom were living in a state of heathenism only a few years ago, has recently, of its own motion, undertaken the Christianization of the whole region as a religious enterprise, marked by great interest and spiritual power.

At Inoia, on the coast, which stands in special relations to both the Rhodesian and Zulu Branches of our South African Mission, the work is at present at a standstill, but we must patiently wait for a changed attitude on the part of the local officials. The fruit of the work in the Bush Tracy Strong Mission may yet seem very ample.

TURKEY

The notable event of the year in connection with missionary work in the Turkish empire is the obtaining of concessions from the Turkish government, which have been sought for for several years, for the granting of privileges to American citizens and institutions which are accorded to those of European Powers. The failure hitherto to obtain these concessions has militated against missionary work in all parts of the empire. It is a matter for great rejoicing that the united efforts of our government, through our ambassador at Constantinople, and our missionaries have resulted in securing the rights which have been claimed. It may require time to secure the practical enforcement of these rights in all places, but much has been gained which brings relief and encouragement to our missionaries. Property once purchased can be held; buildings desired and necessary can be erected; freedom from petty annoyances of local officials will be at least lessened, and a goodly sum in the way of taxes will be saved, and growth in all directions seems more possible. An *irade* from the sultan has ordered the execution of this decision as applicable in detail to American establishments and institutions.

In European Turkey and Bulgaria there is political unrest, but the people are hopeful in reference to securing reforms which have been desired. There has been an enormous exodus of Bulgarians both from Bulgaria and Macedonia to America, and this process is still going forward. Manifestly the opposition to evangelical work is decreasing. There is tolerance shown and at the same time more indifference. The mission press besides reprinting some of the older literature has completed the New Testament History, a Life of Christ, and a Hymn and Tune Book. The *Zornitza*, the only evangelical newspaper in the Bulgarian

language, has been continued through special gifts, but much needs larger support that it still may do its good work. The Collegiate and Theological Institute at Samokov has a company of eager students and is a potent factor in the work of the mission. Evangelistic work has been conducted successfully at Monastir, the westernmost station in Macedonia, close upon the borders of Albania. At Kortcha, which is in Albania, the girls' school was closed by the government because the Albanian language was used, and it was claimed that it was not an institution under the direction of American missionaries. This matter is in the hands of our American embassy at Constantinople, and it is hoped the outcome will be perfect freedom. It is in this region that approach must be made for the proposed work among the Albanians, and it is anticipated that by another year some report can be made of an advance in this direction. It is believed that such an advance can be made quietly but effectively.

In this mission there are now twenty-six American missionaries, ten of whom are men. The seventeen organized churches have a membership of 1,453, and there are over 4,000 adherents in Bulgaria and Macedonia.

In Western Turkey, which has within its bounds forty-four organized churches, with 4,816 communicants and eighty-six missionaries from America, the tone of the reports is hopeful. There has been a revival of the national spirit in certain quarters which leads to adherence to the Gregorian church, not from religious, but from political motives. Nevertheless, evangelical preaching is more and more common within the old church, and reforms and conversions also, it is believed, are taking place in persons who do not break openly with their old associations. There is progress in many quarters in the matter of self-support as illustrated in the Sivas station, where within the last six years contributions for Christian work have increased fourfold. There is everywhere a strong desire for Christian education, and the mission schools are chosen by parents who are not connected with the mission because of the higher moral tone in these schools. This desire for education is illustrated in what is said of the Bithynia High School at Nicomedia, which erected large buildings some years ago with misgiving as to whether they would be filled; it now finds them packed and crowded, and a new building is being planned for.

The Collegiate Institute at Smyrna is overcrowded with students, and the teaching force is much overworked. Anatolia College is also filled with a great company of eager students. It is interesting to notice the progress that is made in gifts from the people for education. In Anatolia College in 1887 the fees from students amounted to $3,000; twenty years later, in 1907, they amount to $13,000. The bearing of this educational work in mission colleges is illustrated by the statement that of the graduates from Anatolia College within the past twenty years, twenty per cent have become ministers and thirty-three per cent have become teachers. This is missionary work of the highest value.

The Central Turkey Mission mourns the death of Rev. Charles S. Sanders, which occurred on October 25, 1906. He was a most indefatigable touring missionary, besides working in other lines. One of his last employments was in the erection of the new building for the girls' seminary at Aintab, which building is regarded as a most suitable monument to his memory. The report of the mission declares that it walks not alone by faith, for it *sees* progress in such ways as to inspire enthusiasm. The work is far past the experimental stage, and our brethren joyfully claim that the "land is open before us for possession." There have been some attempts, not altogether successful, to ignore the distinction between Gre-

gorians and Protestants, and the relations between the two bodies are more promising. The financial situation of some of the churches is encouraging; it is stated that the contributions of one church were so large during the year that it feared to read the full report on one Sunday lest the large sum should attract the attention of the government. Most of the churches have special societies connected with them for religious study and philanthropic purposes. Interesting items are presented from several of the churches. At Aintab the evangelical party includes about 300 men and women, and eighteen meetings are maintained each week in different districts of the city. Sunday audiences at the central meetings are attended by crowds estimated at 1,500 or more. Miss Chambers reports 1,000 pupils in the Sunday schools at Kessab.

In Oorfa there has been a spiritual revival, the first in its history. Miss Shattuck has been carrying on an industrial work of large proportions, and she cries out for additional help from America. Over 2,000 are being employed in the handkerchief department, where they support themselves and learn much of Christian truth. At Zeitoon twelve Gregorian families have come into the church during the year. Throughout this mission, especially in the vicinity of Adana, there are good openings for aggressive work among the Greeks. The Aintab Seminary for Girls has a total of 106 students from thirty-five different towns and villages, and Central Turkey College has had 166 students. The academy at Marash has had 115 students, and the college for girls has celebrated the twenty-fifth anniversary of its foundation. Forty-nine of its 132 graduates are now teaching in the country. St. Paul's Institute at Tarsus has had a good year with an attendance of 158, a large part of them boarders. The Theological Seminary at Marash has now a new building, occupied for the first time this year. The hospital at Aintab, under the care of Dr. Shepard, reports a grand total of 58,543 treatments, or an average of 194 for each working day of the year.

In Eastern Turkey in many sections famine conditions have prevailed and the people are exceedingly poor. Dr. Barnum reports that recently on a single day no less than forty persons left Harpoot to come to the United States, many of them being of the Protestant community. By reason of this emigration our brethren are working against great odds and yet very patiently. The schools, as in other parts of Turkey, are crowded with applicants. At Van, the most eastern station, there is much unrest, the revolutionists showing bitter hostility not only to the government but to our missionaries and their friends because they will not take their side in their revolutionary schemes. This agitation and the attempts to involve our mission schools in the uprisings are making the situation in this city very precarious. Nevertheless the work is continued with patience and with success. At Erzroom there has been formed an association of Gregorian young men who meet in the Protestant church. The province of Erzroom has a population of some half million, the majority of whom are Moslems; these Moslems are reached most effectively by the medical work. It is reported that of the 1,370 patients treated in the homes, 106 were Moslems; of the 1,280 dispensary patients, 380 were Moslems. At Bitlis the Misses Ely are now left entirely alone, Mr. Cole having been compelled to retire after heroically standing at his post much beyond the time when he should have been released. Efforts to provide for this station have unfortunately failed.

Connected with the Harpoot station are at least forty-four preaching places, supplied by sixteen pastors and twenty-one ordained preachers. In spite of emigration and heavy taxes the churches are manifesting their Christian life by their

willingness to give out of their deep poverty. The fine church at Diarbekir is wholly self-supporting. For the opening of a new hospital in Diarbekir a finely qualified physician and surgeon has been sent out. The funds for the erection of this mission hospital and for supporting this missionary have been provided by the legacy of an Armenian, a native of the city, trained in mission schools, and who afterwards came to America and acquired a fortune here. Euphrates College at Harpoot has had a year of more than ordinary progress. The religious life has been deepened and the college has an enrollment in all its departments, from the kindergarten to the highest grade, of 948 students. There is urgent need for more buildings to provide for the larger classes that are seeking the benefits of the institution.

The past year marks the jubilee of the Mardin station; it is the only station of our Board which uses the Arabic language. During the fifty years eight churches have been organized; of the 150 native agents, trained on the ground during this half century, fifty-one are still in the work, eight pastors and preachers having suffered martyrdom in the massacres of 1895. The last year the additions to the churches were greater than in any previous year, numbering sixty. Note is made of the transformations wrought in the half century in the attitude of the people. Fanaticism has yielded; evangelical Christianity does not arouse hostility; education is favored, especially female education, and the homes of the evangelical community have been wonderfully improved.

INDIA AND CEYLON

All communications, public and private, from India during the past year have referred to the spirit of unrest, and particularly among the educated classes. Apparently this unrest is largely political in its origin, but unquestionably it has a bearing upon the religious life of the nation. The new light that has dawned upon the empire within the last century could not fail to dissipate much of the darkness in which the Hindus have lived. The better government in which they have had reason to rejoice, and for which many of them have been grateful, has given a new start to the intellectual life and awakened new aspirations. Caste, though still a mighty force among people of all grades, has lost something of its grip. What would happen if some great leader should arise, capable of uniting the divergent races that inhabit Hindustan, no one can predict. But no such leader seems likely to appear. The India national congress, which is a significant sign of the times, suggests no revolt against British rule, and so long as this rule continues we may anticipate an open door and a fair field for Christian missions. While we watch with great interest the social and political movements within the empire we need have no forebodings as to any interruption to missionary work, which is doing more for the redemption and elevation and peace of India's millions than all other forces combined.

Our missions in India and Ceylon are three in number. The Marathi Mission on the western side reviews the last twenty-five years of its history, showing that within this period the churches have increased from twenty-five to fifty-nine, the communicants from 1,381 to 6,687, and the adherents from 2,485 to 13,602; the scholars have increased from 1,531 to 7,243.

Within the past year at Ahmednagar a fine new church edifice has been completed, not by funds received from the Board, but by contributions, native and foreign. This edifice, Oriental in its architecture, is ample to provide, for the present, at least, for all the needs of the growing community. The theological

seminary has had a class of twenty students, the high school and industrial school have done an excellent work, and in the high school a quiet revival is reported. Other schools make an excellent report. The various districts centering in Ahmednagar report good progress. Connected with this station and its outstations there are now seventeen churches, with over 1,000 communicants and nearly a thousand scholars in the schools. Dr. and Mrs. Ballantine are the overworked laborers at Rahuri, a district which has a population of 95,000 and where the Christian community numbers over 2,000, with ten churches and a thousand members. Since the death of Mr. Winsor, Mrs. Winsor has held steadfastly at his post, and, aided by her son, has maintained a most effective work, especially in connection with the industrial plant. Mr. Bruce at Satara has been compelled by age and infirmities to give up the Columbian Press, which for years has rendered invaluable service in providing tracts and literature in the Marathi language. In the Sholapur district eight churches have 806 communicants. The Second Church of the station is composed entirely of lepers and is under the especial supervision of an eminent native physician, Dr. Keskar. At Wai, Mr. and Mrs. Lee and Mrs. Sibley have held the post, which is one of the most Brahmanical cities of India. The native pastor has been full of courage, and the work is maintained with vigor. At Bombay some changes are going forward, of which it is too early to make report. Dr. Abbott is absent on furlough, but a good work is being carried on under the care of Mr. and Mrs. Hunsberger. This mission feels keenly its need of further reënforcements, and some additional help has been sent out during the past year.

The Madura field in Southeastern India occupies ten stations and has a force of thirty-six American missionaries, sixteen of whom are men. It excels all other missions of the American Board in the number of its trained native agents, which are reported as numbering 643, including pastors, catechists, evangelists, Bible-women, schoolmasters, and schoolmistresses. Sixteen of the thirty-six churches are entirely self-supporting, the total membership now being 6,227, an addition of 415 the past year. Christian adherents are found in 524 villages and are organized into 381 congregations. The Sunday schools number 292. A prominent feature in the work of evangelization is the itineracy. Fifty-one of these itineracies have been conducted, covering a period almost equal to the number of days in the year, and encampments were made in over 3,000 separate villages. The theological school has had forty-one students, and the Madura Christian College has an enrollment of 482. This mission also greatly needs reënforcements, and it specially needs an increased endowment for the college, which is in one respect the very center of the mission's life and absolutely necessary for the preparation of the native agents.

The Ceylon Mission, confined to the island of Jaffna, is the oldest of our missions, save the Marathi. It has four stations and a total of ten American missionaries, three of whom are men. This district of Jaffna is fairly evangelized, other missionary organizations being at work aside from the American Board; but though evangelized in the broader sense of the word, it is by no means Christianized as yet. Our eighteen churches have a membership of a little less than a thousand, of whom 106 were received the past year. The government schools on the island are under the charge of our missionaries, so that the school enrollment is 10,609. The native contributions for the support of Christian work have amounted to $8,143. The year has been characterized by want, though not actual famine. Our missionaries note a growing spirit of nationalism among the

natives, leading them to claim a right to rule, making somewhat more difficult the work in their behalf. Amid many discouragements our missionaries report that there are some bright rays of light. The Jaffna College has suffered from lack of a president on account of the withdrawal of Rev. Mr. Hastings. The attendance in the college has averaged about seventy-nine, something of a decrease, largely for local reasons. The medical work of the mission lies mostly in the Manepay district. The two hospitals and three dispensaries have been caring for over 1,000 patients and gave 7,840 treatments.

The mission press has been vigorously at work, with excellent results; eighteen men are employed and 2,100,000 pages of literature were printed during the year.

CHINA

Since the annual reports from each of our four missions in China, covering the year 1906, were received, the Deputation sent by the Prudential Committee has visited China and returned, bringing its report of what has been seen. This report will soon be published and will make it inexpedient to enter into much detail here in regard to these missions.

The political situation in China is perplexing, and widely divergent views are expressed as to the outcome; prophets there are both of evil and good. There are few who are altogether pessimistic. Some things are certain—that there is a spirit of toleration toward the people of all nations and of all religions such as has not heretofore been seen. It is certain that there is an unprecedented desire for education, both for men and women. Idolatry is discredited. There is good reason for thinking that the public agitation in favor of moral reform, the suppression of the use and manufacture of opium, and the abolition of the practice of foot-binding has a genuine basis in the convictions of a great number of the Chinese officials and of the common people. Our missionaries can prosecute their work without fear of molestation. Such uprisings as are liable to occur will be like the riots against the Chinese and the Japanese in the United States and British Columbia, and not like the Boxer rebellion of 1900.

The Foochow Mission has just observed its jubilee, and a review of fifty years gave great satisfaction to all concerned. The work at the beginning was slow and for a time unpromising, but now a church membership of over 3,000 can be reported, with a Christian community of nearly 10,000 and over 2,500 pupils in the mission schools. Among the features of the past year was the visit of the Deputation from the Woman's Board of Missions of the Interior, which brought great inspiration to all the workers. Mention is made of a remarkable outpouring of the Spirit of God upon the Christian laborers gathered at the annual meeting of the Shao-wu station. Another feature especially connected with the Christmas celebrations in all the churches is referred to, namely, services for women; an effort being made to bring the families of church members together instead of a single man for a family. In Foochow City there has been a marked development in the spiritual life of the people, a Prayer Union having been formed in which several hundred persons have united in special prayer for Christian work within their province. Among the features noted was the progress in primary education, more than fifty schools of this lower grade having been organized within the city. Work for women has been more successful than ever before, and especial success has attended the crusade against foot-binding. In the Foochow College there has been an excellent class of students numbering 262, thirty-nine of them in the highest grade. The women's hospital has had a specially successful year,

and the Bible Women's Training School has had an attendance of twenty-eight. In the suburb of Ponasang the church has been greatly quickened, and efforts are being made to secure funds for a new chapel. One man gave half his year's salary toward the fund and another the whole of his rice harvest. At Ing-Hok encouraging growth is reported in every department; thirteen native preachers have done most excellent work. The district about the city is visited twice each year, and the work is abundantly rewarded. The boarding school has grown in numbers and quality of work. Connected with Pagoda Anchorage, Mr. Hubbard reports there are thirty-one different places in which preaching and teaching are carried on; at seventeen centers communion services are held each quarter. Christian women in large numbers have been engaged in special evangelistic work for their sisters. This is a new feature in reports from China, where such a thing would not have been tolerated a number of years ago.

Shao-wu is practically another mission from that at Foochow, inasmuch as it is 250 miles in the interior, communication between the places being most difficult and the language essentially different, but it is a center of itself, having three pastors and twenty-seven preachers and five colporters. The churches connected with the station and outstations report that there has been especial religious interest in them all. At three points monthly evangelistic services have been held, productive of excellent results. The hospital at Shao-wu is a center of great influence and interest and reports nearly 10,000 treatments within the year.

Peking is said to be becoming a modern city; the temples are transformed into schoolrooms. Women are taking part in the religious and benevolent work as never before.

At Kalgan the only missionary has been Mr. Sprague, who feels that the opening at this station, specially as a doorway to Mongolia, is one that is hopeful. Kalgan is behind the rest of China, as is shown by the fact that the people would not suffer their girls to go to a school where the requirement of unbinding their feet was enforced, and the school on this account has been closed. At Tung-chou there are fifty-six students in the college and forty-five in the academy. At Pao-ting-fu much success attends those who are distributing the Scriptures, from six to seven hundred portions being frequently sold on a single day. Pang-Chuang and Lintsing are now connected, but ought to be separate in the interests of the work reported. There is a church membership of 595, and there are literally hundreds who count themselves as inquirers. Classes for the instruction of the church members were held at the central stations, but aside from this only four places were so favored, whereas, in place of the four there should have been forty.

The union movement in educational matters, inaugurated more than a year ago, is progressing finely. In this union the medical work is specially under the charge of the London Missionary Society, with headquarters at Peking. The collegiate department is under the charge of our own Board at Tung-chou, while the theological department is under the special care of the American Presbyterian Board, with headquarters at Peking. Already the value of this union is most apparent, and it is confidently believed that the true missionary work is carried forward by this plan in a much more economical and effective way than ever before.

Every member of the Shansi Mission who was on the ground at the time of the Boxer Rebellion suffered martyrdom at the hands of the Chinese. Dr. and Mrs. Atwood, who were in the United States at the time of this uprising, have since then returned and have done most remarkable service in seeking to restore

what was lost. This province is practically much nearer Peking than in former years, since the railroad has been constructed and will soon be completed to Tai-yuan-fu. The area which is covered by the mission may be described as a parallelogram 100 miles in width and 200 miles in length, with a population of one and a half million. Only two stations are occupied, Tai-ku and Fen-cho-fu. Tai-ku has seven outstations, and during the year eleven opium refuges have been maintained, two of them for women. Three hundred and five are reported as having been cured of the opium habit during the year. The work at this station is self-supporting. A similar work has been going on at Fen-cho-fu. It is stated that the edict forbidding the use of opium has had little effect in this region, although the new tax on land where the poppy is raised has been increased from $3 an acre to ten times that amount. The area of the land heretofore planted has been greatly reduced.

In South China two missionary families, as for years past, constitute the whole missionary force. At Canton a new and permanent chapel has been built from contributions outside of the treasury of the Board. Chinese Christians in California coming from the region of Lam Lin sent $1,000 for the construction of the chapel at that place. The Ruth Norton Girls' School is regarded with such favor that no less than 100 pupils who desired to enter had to be turned away from lack of room. At Hong Kong the year has been a trying one because of the typhoon which devastated the region, followed by much sickness. Dr. Hager has made thirteen journeys into the interior, visiting forty-three different places quarterly. There has been an increase in contributions of the natives, and many persons have been added to the churches. This mission, originally designed to provide for the Chinese returning from this and other lands where they had received Christian teaching, has not only served this purpose but has reached a number of towns and villages where the people have learned from their fellow-countrymen who have accepted the Christian faith.

JAPAN

We need not comment here upon the amazing development within the empire of Japan within the last few years. So far as relates to missions we can say that the Japanese are well disposed toward foreigners, that there is perfect freedom for the profession and the proclamation of religious truth, that the Christian movement is not merely tolerated but favored by men of all classes from the highest to the lowest. Recent experience has convinced the thoughtful Japanese that there is no sound basis for morality apart from religion, and there has been no little anxiety expressed by officials in regard to securing some better influences promotive of moral life among the people. Statesmen and scholars whose chief motive has been patriotic, seeking the welfare of the nation through the moral purification of the people, have regarded with unconcealed favor the proclamation of the Christian faith and the establishment of Christian institutions.

Heretofore the work of the Japan Mission has been so closely identified with the Kumi-ai, or Congregational churches of the empire, that no careful discrimination has been made between the two bodies; but last year a new era began in which not only individual churches should stand independently, but in which the denomination should appear before the world as a self-supporting and self-sustaining body. The Kumi-ai body undertook the support of all dependent churches which were of sufficient size and strength to warrant their being called churches, only stipulating that the mission should help them for two or three years, until

they were able to take upon themselves wholly this burden. When this was accomplished the mission should be left free to devote all its energies to the development of infant church enterprises and to the general work. This arrangement is working very happily. The Kumi-ai body is undertaking the task heroically, and the work is progressing energetically and without friction. The annual meeting of the Kumi-ai body was marked by a special evangelistic fervor, its motto being, "Pray without ceasing." The depth of this fervor is shown by the increase of gifts for the Forward Movement and the doubling of the budget for home and foreign missionary work.

Dr. Davis reports that the readiness to listen to the preaching of the gospel is greater than ever before. The Student Federation Conference, held in Tokyo, was a remarkable gathering and made a great impression throughout the country. It was followed by an evangelistic campaign in which delegates visited many cities and towns where religious awakenings occurred which were exceptional in extent and healthy in character. Men of all classes have been reached, and, if not brought into the churches as yet, have received new impulse in the right direction. Mr. Miyagawa estimates that there are in all Japan at least one million who, though not already church members, are seeking to order their lives by the principles of the New Testament. The Forward Movement, or "Sucho Dendo," under the care of the Japanese Missionary Society, has a very definite plan of work. In some selected center the field is cultivated for months by local workers among the Christians and by Bible instruction; then a number of pastors from the larger churches come in and for a week or two weeks carry on a vigorous evangelistic campaign, with meetings every night and daily Bible instruction and personal interviews. At last report ten such campaigns had been carried on in as many centers, reporting 500 conversions. Other methods with similar objects but diversified form have resulted in large returns. It is impossible even to mention here many most striking stories of devotion on the part of Christian workers and of intense interest on the part of congregations. Altogether the story of the year is most inspiriting. The question which arises in the minds of pastors and Christians in the empire, and which drives them to prayer for divine strength and guidance is, "How can these multitudes, who need to be nurtured in the Christian life which they have begun, be cared for and fed?" All this work, which is directly under the charge of the Japanese, is aided by our missionaries, who coöperate in the movement and who are also engaged in reaching other places where there are no churches. They have also been especially engaged in forming Bible classes, which are found everywhere, sometimes under the care of the pastor and sometimes independently. It is said that there is not one of our lady missionaries in Japan who has not one or more Bible classes.

Mention should be made of the reopening of the entire Tottori field after a suspension of two years, during which period the work has not flourished though it did not die. The return of the missionaries has inspired the people with new life, and the field is now most promising. There has been a remarkable activity in all parts of the empire in the matter of church building, so that it is said that nothing like it has ever been seen in the history of Christianity in Japan. At almost every station new edifices are being erected, and in Northern and Central Japan Dr. DeForest reports that at least twelve churches have built new edifices or are planning in the immediate future to double the size of their old ones.

In educational work the fact is noted that not only in the Christian schools can instruction be given in Christianity but in the government schools; the teachers

have an opportunity for holding classes directly for Bible study, which are of great interest among the students. Never was the student body of Japan so accessible to Christian teaching as at present. Our mission is carrying on, either alone or by assisting the Japanese, seventeen Christian educational institutions. Four of these are kindergartens, five are higher grade schools, including Kobe College.

The Doshisha, under its new president, Rev. Tasuku Harada, is in excellent condition, its prosperity being shown by the enrollment of 781 students, the largest in its history. The theological school, in which Dr. Sidney L. Gulick has been installed as professor, has thirty-three students; and it is a noteworthy fact that one of these is from the United Brethren Mission and two from the mission of the Methodist Protestants.

Though it is not supported by our Board, it is yet so identified with our Christian work in Japan that at least an allusion should be made to that remarkable institution, the Okayama Orphanage. It has in the past year celebrated the twentieth anniversary of its establishment. It has conducted under the cottage system fifty-one of these cottages, each accommodating twenty orphans, and presided over by a house-mother. Over 1,000 of these orphans are now under the fostering care of this institution, which has not only proved an unspeakable blessing to its inmates, but has attracted attention and won for Christianity a good name in all parts of the empire.

PACIFIC ISLANDS

The work of the Board in Micronesia, always interesting and, speaking in general, most hopeful, has of late passed through many marked changes. The most striking of these changes has been the participation of German organizations in coöperative work in the two groups belonging to Germany, the Caroline, and the Marshall Islands. Ever since these groups were purchased from Spain by Germany there has been some friction, not acute but more or less manifest, between German officials and the native churches and, to some degree, the missionaries; naturally the natives did not relish the advent of new rulers; naturally, too, these rulers desired to bring the whole population into full appreciation of their German citizenship. They required that the German language be used in the schools, and our missionaries loyally conformed to the requirements made; but they soon saw it would be easier to carry forward the work in these two groups if the missionaries were, at least in part, Germans. Just at this time the Spirit of the Lord moved upon the hearts of the young people of Germany embraced in the Christian Endeavor Union, or Jugenbund, kindling in them a strong desire to engage in foreign missionary work, and especially within the German colonial possessions. Their eyes were turned toward the Caroline and Marshall Islands, which had recently been purchased by their government, and in the friendliest spirit they asked if they might coöperate with our Board in the prosecution of the work within those groups. The proposal was welcomed by our missionaries at those islands and by our Board itself; funds were raised, and, as reported a year since, two or three men were sent to aid our depleted forces on Ponape. The enthusiasm of the young people in Germany increased greatly, and plans were made for the sending of other reënforcements.

It was at once discovered that the Jugenbund was not organized in such a way that it could conduct the administration of the mission, and for this purpose it sought alliance with the Liebenzeller Mission, a vigorous organization which had been in existence for some years as a branch of the China Inland Mission, doing

effective work in the province of Hunan in China. This society, having its headquarters at Liebenzell, chooses its missionaries and conducts its operations on the principles of the China Inland Mission. It has consented to take in charge the administrative part of the work in the Caroline and Marshall Islands, for which the Jugenbund promises to supply men, women, and money. This arrangement has been happily consummated, and insures the appointment of evangelical workers entirely in sympathy with the views and customs of missionaries of our own Board. A definite plan of agreement has been drawn up between these two German organizations and our own Board. Three men have for a larger part of the last year been at work within the island groups, two of them on Ponape; while the latest tidings are that two other men have joined Mr. Stimson and the Misses Baldwin on Truk. The wish of our German allies that they may engage in the evangelization of the colonial possessions of their empire is most worthy. The spirit they have manifested is altogether admirable. While it is their hope, as it is ours, that ultimately this work within these groups should be passed over wholly into the hands of our German friends, they desire that this be not done suddenly, but that we work in coöperation until the time shall be ripe for a complete transfer.

The task of evangelizing these islands, entered upon so heroically more than a half century ago by the sainted men and women — the Gulicks, Doanes, Snows, Sturges, and Binghams — has lain very near the heart of our constituency. There is a sense of pain at the thought of withdrawing from it in any degree, and there certainly should be no withdrawal except as it is clear that the transfer would secure a better support of the enterprise, and the conduct of the work be more efficient and economical. It is in the conviction that this will be the case that the present plan of agreement with our German allies has been adopted.

It is with much regret that we must report that no definite and satisfactory arrangements have been made for communication between the stations in Micronesia and the various islands which need visitation. Experience with the last *Morning Star*, which accomplished an excellent work during her first year of service, showed that the cost of her maintenance was too great to warrant her continued employment. Battered by the typhoon of April, 1905, in which she marvelously escaped destruction, she came for repairs to Honolulu and has been out of commission in the expectation that she will be sold at the first opportunity. The regular line of German steamships has furnished communication with the principal islands much better and more frequent than that offered by the several *Morning Stars* twenty-five or thirty years ago; but these steamers have not provided for the visitation of the many islets in the several groups. The gasoline launch, *The Hiram Bingham*, which has been the house and home of Mr. Walkup for many years for his tours through the Gilbert group, is practically worn out, and until other arrangements are made dependence must be had upon chartered schooners, such as may be found within the groups.

After the great typhoon of 1905, which caused such devastation on Kusaie and Ponape, the central stations where most of the missionaries resided and where the educational work was carried on, a change in the plan of conducting the work was proposed. Instead of bringing the boys and girls from the low coral islands of the Marshall and Gilbert groups to Kusaie, a high island, it was proposed that the schools within these groups be conducted on the ground so that the pupils would not be withdrawn from their usual surroundings, and where the missionaries could come in closer contact with the people. Opinions varied as to the feasibility of such a plan, but Dr. Rife has established himself on Mejuro, a Marshall island, to

which his boys' school has been transferred. The girls' school, however, still remains on Kusaie, but the pupils have not been able to visit their homes since the last voyage of the *Morning Star*.

Mr. Walkup desires to open a high school within the Gilbert group, at Apaiang; and within the same group Mr. Channon, if he is able to return to Micronesia, hopes to establish a training school on Ocean Island, which is just now a scene of busy activity since the Pacific Phosphate Company is developing rich deposits of phosphate found on that island. These plans are still undeveloped, and in the meantime our friends of the London Missionary Society, who are maintaining a vigorous work in the five southern islands of the Gilbert group, are in conference with our own Board as to some possible plan of coöperation throughout the Gilbert group. A common language and similar conditions characterize this group, which is a British possession, and in the redemption of which our brethren across the seas may well unite with us.

Within this Gilbert group our Board has fourteen churches, with nearly 1,100 communicants, and sixty-two places where regular meetings are held. A further encouraging feature has been the steadfastness of the native teachers. The people are generous in giving, though their resources are small.

On the island of Nauru, where such a remarkable work was reported last year, there has been continued advance, though Mr. and Mrs. Delaporte have been absent for needed rest. The population of the island, apart from those connected with the Phosphate Company, does not exceed 1,500, and on some occasions the majority of these people are in the house of God on the Sabbath Day. The church reports a membership of 532. The Delaportes are expecting to take with them on their return to Nauru a German woman, supported by friends in Germany, who will have care of the girls' school.

From Ponape we have no statistics, for since the return of Mr. and Mrs. Gray to the United States on furlough the work has been wholly in the hands of our German friends, who have sent us no reports.

In the Truk Lagoon, with which has been connected the Mortlock group, the work has suffered from lack of a vessel with which to tour. Mr. and Mrs. Jagnow have been compelled to return to the United States on account of ill health, and Mr. and Mrs. Stimson, with the Misses Baldwin, are alone on Truk. They report schools to the number of twenty, with 767 pupils. We can include no report from the Mortlocks because of a devastating cyclone which broke over those low islands in April last, not only destroying buildings and trees, but sweeping many of the inhabitants into the sea.

The island of Guam, which is one of the possessions of the United States, has but one missionary and his wife, who are laboring in the face of obstructions, having one church, with forty members. Aside from the 10,000 natives who inhabit the island, there are about 150 Americans, including naval officers and a company of marines who are resident at Agaña, the principal town. This field is not large, but it belongs to our country and it should not be neglected by American Christians. Before withdrawing from the missionary work in Guam, as he was compelled to do for reasons of health, Mr. Price completed the translation of several portions of the Scriptures into the Chamorro language.

Though this report is not what we would like to have it, yet there is a goodly work in Micronesia which can be reported. There are no less than sixty-one outstations and 149 places for regular meeting. Fifty-four churches have a membership of 6,167, a little over 1,000 having been added during the past year. The

people have contributed for Christian work, $2,232. There is much here over which to rejoice, and we trust there are better things in store for this part of the island world.

PHILIPPINE ISLANDS

This mission on the island of Mindanao was established through the gift of a single individual for this purpose and outside of regular contributions to the Board's treasury, and has but one missionary with his wife. Of course little could be accomplished with this limited force. Indifference characterizes the vast majority, who are still identified formally with the Roman Catholic Church. The American teachers in the school established by our government are exerting a good influence upon the morals of the pupils, though they can give no distinctively religious instruction. This mission should be reënforced. A company of gentlemen, chiefly in New York, have organized the Mindanao Medical Association, and they are proposing to send and support a physician who will be connected with Mr. Black in his work. It is to be hoped that a competent physician can soon be found for the place.

PAPAL LANDS

SPAIN

The three missions in Papal Lands are those in Spain, Austria, and Mexico. The mission in Spain has its center at Madrid, where Mr. Gulick, the only male missionary, resides, having general oversight, not only of the two schools in the city, but of the evangelical work of the Board in sixteen outstations. There are eight organized churches; seven Spanish pastors, three of them ordained; thirty-six were added to the churches on confession of faith during the year; 947 are under Christian instruction in care of the mission. Special interest is felt in the educational work at Madrid, this form of work being begun years ago by Mrs. Gulick, with one pupil; and now there stand in Madrid two houses in which there are fifty-two girls, gathered from families of all social grades, from the homes of professors as well as artisans, forming a united family.

MEXICO

In Mexico the question of the tenure of property belonging to the mission has been under consideration for some time, in view of the laws of the republic in relation to the holding of real estate by religious societies. A company has been organized under the title of La Illustracion, and the property of the various stations has now been transferred to this new company. New plans have also been formed for coöperation between the mission and the Mexican pastors in the administration of the work. These plans give promise of a happy result.

There are at present six stations to supply, but there are only five ordained missionaries, the total American force numbering fifteen. Connected with these six stations are fifty-nine outstations, with a total of thirty-four native workers, seven of whom are preachers. On the rolls of the twenty-six churches there are now the names of 1,391 communicants, eighty-four of whom were received on confession the past year.

In Parral the church has assumed self-support. At Hermosillo, in the province of Sonora, the church and Sunday school and other Christian organizations have had unusually large attendance. In the outstation of Cananea, which has a population of 30,000, including 5,000 Americans and 4,000 Chinese, there is more of

promise than of progress to report; with good pastors a large harvest might be expected. At Guadalajara there is great need of an American pastor to care for the English-speaking population.

AUSTRIA

In our Austrian Mission there are several features of special interest the present year. Large audiences have been found in the four churches of Prague. Provision for a new hall for the use of the mother church in Prague has been made by the gift of $20,000 from a generous friend in Scotland, and work upon the building has already been begun. There are openings for new work all along the line in Bohemia, Moravia, as well as in Russia.

Promising young men, members of churches, are emigrating to America, which is a distinct loss to the mission, but a very distinct gain to the work for Bohemians in the United States. Nowhere does our work in foreign lands touch more clearly the work for our own country than does this work in Austria. While there are but two missionaries with their wives in all this field, they are able to have as co-workers fifteen ordained pastors and twelve unordained preachers and fifteen colporters, who do a vast amount of pioneer work, visiting stations and outstations in widely separated districts. There are twenty-four churches, with a membership of 1,871, and a fine corps of pastors and other faithful workers.

At Weinberg, a suburb of Prague, with a population of 60,000, the members of the church have united in an effort to invite every family in the district to attend the evangelical services, and the result is seen in the large audiences at this church. In another suburb, Zizkov, with a population of 70,000, the church rallies round its pastor in an effort to reach as many as possible of this people.

In the province of Moravia, with a population of three millions, Mr. Porter makes a monthly tour, finding wide open doors, but the laborers are few. The work in Russia is certainly remarkable, and though it cannot be called extensive, yet it is noteworthy as indicating a freedom for evangelical effort such as has not been sufficiently recognized among us. A recent visit of Dr. Clark in Lodz has convinced him that the kingdom of God is coming in Russian Poland. There are now five colporters in Lodz, while last year there was only one.

There are two churches fully tolerated by the Russian government; a society for the holding of property has been organized in accordance with Russian law, and a site secured for a church home, with a gospel hall and rooms for the two preachers, one Bohemian and one German, and for various forms of church work. There are now over 100 church members who are united and eager for Christian work. The National Bible Society of Scotland is providing colporters in a liberal way, but the cost of this church work has been met by the people themselves; the American Board has paid nothing for it directly. This is a wide open door into a most interesting field for evangelical labor. There is an empire here to be reached, and for this purpose no better line of effort can be found than this in connection with our Austrian Mission.

We have thus passed as rapidly as possible along the line of our missions, touching only the most salient points connected with the year's history. It has been a year of great blessing in most of the fields occupied. The figures that we are able to give do not by any means present the extent or value of the work accomplished. Fountains of spiritual life and health have been opened in many

lands, through which the grace and power of God are reaching, not a few people here and there, but literally millions of souls of many races and tongues.

We can report that in addition to the 572 sent from this land into these foreign regions, there have been raised up on mission ground 4,145 native agents who are coöperating in this work of evangelizing the nations. They are preachers, evangelists, teachers, catechists, and Bible-women, trained in our schools and doing effective work. Numerically this native force is seven times greater than that sent from America. There are 580 organized churches and over 1,700 places where Christian worship is regularly maintained. These churches have an enrolled membership of 68,952 communicants, to which were added on confession the last year 6,331, an average of over ten members to each church. In the thirteen theological schools there are 172 students for the ministry. In our fifteen colleges there are over 2,600 students. In 113 schools of higher grade there are over 8,000 pupils; of the lower grades there are 1,241 schools; so that there are under instruction in schools of all grades a total of 65,152 scholars.

The medical work done in our missions is most beneficent and effective in meeting both the physical and spiritual needs of the people. A notable feature in the reports of the year is the amount contributed by the native Christians, in almost all cases out of their poverty. With little money in their possession, and often scantily supplied with needed food and raiment, these Christian communities have given $226,271, a larger sum than ever before. This sum is more than two-thirds of the amount contributed directly to the treasury of the American Board from churches and individuals in this country. Is there any fact in missionary reports more striking and more animating than this! God be praised for what he has done through the instrumentality of this Board and of these coöperating agencies. We gratefully and humbly recognize His hand in all that has been accomplished, yet we are constrained to remind ourselves that the fields from which we report are not provided for as they should be. With perhaps two exceptions, these twenty missions of our Board are pleading for reënforcements of men and women; without any exception at all these missions are loudly pleading for additional supplies of money. No one can deny that these calls are reasonable and ought to be met. Our battle line stretches out widely, its strategic positions are wisely chosen; the forces are brave and courageous, and the battle is on. But, alas! the line is so thin, gaps are everywhere along the way, and in no place is the force adequate to the need. When we would inspire ourselves as Christian soldiers we are wont to sing,

"Like a mighty army moves the Church of God,"

but when we soberly reflect, we see that this is poetry and not fact. Our division of this army sent forth to conquer the pagan and Moslem world numbers but little more than half a regiment of soldiers, and the supplies for the maintenance of our battalion are not sufficient to make the service fully effective. We have nine more missionaries than last year, but considerably less money. If within the near future we could have two or threescore more missionaries and the million dollars asked for, we could sing of the onward movement of God's army with more of truth and more of enthusiasm. This we can do, if we will. May God give us the will. Then shall we carry the banners of Him we serve unto full and glorious victory.

GENERAL SUMMARY, 1906—1907

Missions

Number of Missions	20
Number of Stations	109
Number of Outstations	1,420
Places for stated preaching	1,770

Laborers Employed

Number of ordained Missionaries (10 being Physicians)	168
Number of Male Physicians not ordained (besides 8 women)	10
Number of other Male Assistants	14
Number of women (8 of them Physicians' wives 18, unmarried 183)	371
Whole number of Laborers sent from this country	573
Number of Native Pastors	325
Number of Native Preachers and Catechists	937
Number of Native School-Teachers	1,178
Bible-women	331
Number of other Native Laborers	986
Total of Native Laborers	4,163
Total of American and Native Laborers	4,737

The Churches

Number of Churches	680
Number of Church Members	6
Added during the year	
Whole number from the first, as nearly as can be learned	30,000
Number in Sunday Schools	20,880

Educational Department

Number of Theological Seminaries and Station Classes	33
Students for the Ministry	177
Students in Collegiate Training	2,833
Boarding and High Schools	143
Number of Pupils in these Schools	8,550
Number of Common Schools	1,161
Number of Pupils in Common Schools	40,004
Whole number under instruction	48,554
Native Contributions, so far as reported	$206,271

Extracts from the Report of the Prudential Committee 1906–1907

HOME DEPARTMENT

THE YEAR'S PROBLEMS

The Board started upon the work of its ninety-seventh year under peculiarly happy circumstances. The success of the financial campaign of the previous year, resulting in the wiping out of a very large debt, with the inspiring nature of the exercises at the last Annual Meeting incident to the celebration of the centennial of the Haystack Prayer Meeting, furnished a background for the efforts of the new year of a peculiarly favorable character. The exercises at North Adams and Williamstown kindled the churches to a missionary zeal such as they have not evinced in recent years. A new note of courage and expectancy was heard in many sermons and addresses, and our constituency was increased by the addition of many new friends. The Prudential Committee, in planning the work of the year, was grateful for these encouragements, and was not unmindful of the bearing of such conditions upon the financial problem.

Certain other factors, however, of a less favorable nature, we were called to consider with equal care. It was evident there could be no repetition of such a financial campaign as was carried on in the year 1905-06. On the other hand, the holding back of missionary appointments during the same year rendered it necessary to reënforce the missions more liberally than usual during the year just closed. It was a case where the economy of one year placed an extra burden upon the year that followed. It was also kept prominently in mind that in recent years the work of the Board had expanded to such an extent as to increase our budget by not less than $100,000, while there had been no corresponding increase in receipts so far as normal years were concerned.

Under these conditions, the Committee decided to allow a reasonable increase in missionary appointment for the relief of the pressing needs of the missions, but not to advance the appropriations for what we call "general work." This term covers all expenses on the field over and above the salaries of missionaries. It includes such items as employment of native workers, conduct of schools, hospitals, industrial plants, aid to churches, touring of missionaries, publications, etc. It is evident that the general work is *the* work of the Board. It is essentially the work for which our missionaries are sent out. The salaries of the men and women at the front and on furlough, by the nature of the case, must be a first charge upon the treasury. So if there is to be any retrenchment it must be in the item "general work." For several years the appropriations for this purpose have remained practically at $121,000, and the inability of the Board to increase that amount has caused unspeakable disappointment and hardship to the missionaries.

It was inevitable, then, that these men and women should feel keenly the fact that notwithstanding the great centennial success they were to have no more opportunity for expanding their work than for several years past. The courageous spirit in which they received the news gave abundant evidence, if any was needed, that these representatives of ours sympathize with us in the peculiar difficulties besetting the Board in recent years, and are willing to shape their plans to the restricted resources we have provided. Until the gap between receipts and expenditures on the present basis of appropriations is closed, or there is prospect of its being closed, any general expansion of the work to meet the present unparalleled opportunities would seem to be precluded.

INCREASED COST OF WORK

The question is frequently asked as to why the Prudential Committee has allowed the cost of the work to increase so materially above the receipts of normal years. The question is a fair one and every contributor to the Board is entitled to a frank and plain answer. At the outset it should be kept in mind that the expenses of the year cannot be foreseen with the exactness possible in ordinary business or philanthropic undertakings. Certain appropriations can be made on the basis of a known budget of expense, such as salaries, general work, etc.; but to a considerable extent the best we can do at the beginning of a year is to estimate the outgo. When it is recalled that we are operating in many parts of the world, in many climes, under many flags, and that exigencies are liable to arise at any time from governmental changes and physical disasters, such as earthquake, flood, cyclone and fire, it is evident there must be a considerable degree of uncertainty as to our expenses over a period of twelve months. We would mention also several special causes for the enforced increase in our budget. The increased cost of living in recent years is a world-wide fact having an important bearing upon our work. It would have been simply inhuman not to advance the salaries of the missionaries in certain of our fields. And where we have not taken such a step the missionaries have been placed under such an unusual strain financially, that in many cases they have been obliged to ask special aid, which the Committee has granted under the feeling that the contributors to the Board would vigorously disapprove of any other course. The expense of missionaries and their families on furlough or at home for special reasons has increased to a considerable extent in recent years, $7,631 in the past year alone. The explanation of this is to be found partly in the increased cost of living in this country and partly in the fact (a very sad one to relate, and more of a confession than an explanation) that our missionaries, facing unprecedented opportunities under modern world conditions, and finding themselves unable to enter into them on account of the lack of proper means, have done what any courageous, consecrated worker would do—redoubled their own efforts, attempting to do their own work and that of many others. The inevitable result has

happened. They have broken down under the strain, and are forced to take longer and more frequent periods of rest.

Another important element in the increase of expense is the fact that educational and philanthropic work everywhere is growing more complex and hence more expensive. It requires more men and more apparatus. The cost of our colleges in America has increased appreciably in recent years and is still increasing. While the American Board institutions do not attempt to equal those at home in the matter of equipment, they cannot and should not refuse altogether to improve their condition in order to keep pace with the larger demands of the times. In a number of instances large governmental grants to our schools depend upon our maintaining a certain grade of efficiency. Without these grants we would be unable to sustain institutions which are of the utmost value.

But, after all, the most important reason for the steadily climbing expense account is the success of the work itself. This is a growing work, and who would have it otherwise? It grows because it is a vine of the Lord's own planting, because God's own spirit is behind it and through it. The work is bound to succeed and no man can stop it. The Prudential Committee and officers of the Board are utterly powerless to prevent the increasing demands of our missions; and perhaps least of all men should we desire to do so. We do not so desire, but on the contrary rejoice over them as unmistakable signs of the divine approval. We believe that a proper exercise of faith requires us to take into consideration the response of the churches as well as the calls of the missions, and that we should not be expected to appropriate money for which there is no reasonable prospect. The policy of the Committee is definite, and established, we trust, beyond recall that we are not knowingly to go into debt. At the same time we are forced to recognize that in such a prospering work as this a certain steady increase of cost will be unavoidable, until the native churches are able to assume a much larger degree of self-support than has been achieved thus far. The leaven planted among the nations by the founders of the Board and those who followed them is working mightily in our day. Other men have labored and we have entered into their labors. It is not for us to complain but rather to rejoice and to give ourselves to the increasingly glorious task.

FINANCIAL RESULT

Under the circumstances described above we feel that the financial outcome of the year is by no means discouraging. Without repeating the detailed account contained in the Treasurer's Report, it may be stated here that our receipts from all sources were $978,876.12. Of this $85,417.39 was paid in during September and October, 1906, as a part of the Million Dollar Campaign of the previous year, and was applied to the old debt. This was reported verbally at the last annual meeting. The sum of $58,492.03 has been carried forward to the Surplus Legacy Account in accordance with the Twentieth Century Fund plan. The balance of $834,966.70 was applied to current expenses, falling short $36,635.52 of the amount needed.

Undoubtedly the situation has been saved by the unusual amount received from legacies, $166,830.54 in all. Without the increment here our debt would have reached very serious proportions. There was a falling off in donations from the living, as compared with the previous year, of $121,108.72. This is a larger loss than we had expected after making allowance for the natural reaction after the Million Dollar Campaign. There has been, however, a goodly gain over normal years which would seem to indicate an upward tendency. The receipts from churches, Sunday schools, Christian Endeavor Societies, and individuals, not including gifts to the Woman's Boards, reveal the real situation as to the trend of our finances. Receipts from these sources for the past ten years have been as follows:

1898	$250,832.46	1903	$330,754.11
1899	290,297.57	1904	327,669.36
1900	301,761.72	1905	322,192.44
1901	310,542.26	1906	479,073.95
1902	290,224.70	1907	356,328.87[1]

[1] $436,079.60, including contributions to the debt.

CULTIVATION OF LEGACIES

It should be borne in mind that while legacy receipts are not as accurate a measure of missionary interest in the churches as are donations, they do, to no small degree, reflect the attitude of our constituents. The principal legacy of the year was written during the year, under influences which are typical of such as might prevail in other cases. The idea that there is no discoverable law as to legacy writing is not warranted by the facts. The state of mind which leads to the making of testamentary bequests is one that can be cultivated; and it is the purpose of the Home Department of the Board to make such cultivation one of its important functions. From such information as has come to us we are inclined to discredit the prevailing idea that the day of legacies is past. On the contrary, we believe that if the Corporate Members of the Board exert themselves to commend the Board to those who are drawing their wills, and, above all, set an inspiring example in the matter, we shall see a steadily increasing income from this source.

Donations to our Conditional Gift Fund, on which annuities are paid, while not in the same category with legacies, are of a sufficiently similar nature to warrant us in regarding them as a thermometer of missionary interest. The steady increase in this fund in recent years is one of our distinctly encouraging features. Even should this method of remembering the Board, containing as it does, so many advantages, divert sums which might otherwise come to us as legacies, the advantage is so clearly ours that such a tendency is to be rejoiced in and encouraged. Our Corporate Members and friends generally can do the Board a great service by commending the Annuity Plan to their friends.

The fund now stands at $382,903.41. The number of givers is 186. Twenty-four new gifts have been received during the year, aggregating

$48,350. The amount of gifts maturing during the year, and thus becoming applicable to our work, was $32,500.

PROSPECTS

Two new factors in the home work claim our attention as we look out into the future. They are the Laymen's Missionary Movement and the Apportionment Plan of Church Contributions. We consider both to be timely and to promise well for the future.

Laymen's Movement. We may consider the new interdenominational movement among laymen as the direct fruit of our Haystack Centennial. Early in our preparations for the meeting at North Adams and Williamstown it became apparent that some celebration of an undenominational nature was desirable. The suggestion of such a meeting in New York City in November arose from our Board, and all the arrangements were entered into with our hearty coöperation. The meeting, although offering a remarkably rich program, did not attract as large numbers as was hoped for. The significant thing, however, was that it was made the occasion for a gathering of business men, out of which sprung the Laymen's Missionary Movement. The original suggestion of this new agency was from one of our Congregational laymen of Washington, D. C., Mr. John B. Sleman, Jr., and the American Board was honored by the selection of Mr. Samuel B. Capen as its president. It is not necessary here to go into details as to the plans for this organization, the more so as its merits and possibilities are to be set forth in connection with the program of this meeting. But the Prudential Committee and officers of the Board desire in this report, as they have already by resolution, to welcome the movement as a providential help at the opening of the new century of modern missions.

Apportionment Plan. We welcome also the plan for a better recognition and distribution of the financial obligation of the churches towards the foreign work. The National Advisory Committee, after carefully surveying the entire field of Congregational benevolent enterprise, recommended to the churches the raising of $2,000,000, of which the American Board should receive $860,000. This with the estimated sum from legacies, etc., would give a million dollars a year. Our quota, with the sums for the other benevolent societies, was apportioned, not as a tax, but as a fraternal suggestion, to the various states through their associations, with the request that they in turn in some appropriate way apportion to the local churches. In many states this was done, and we hope the returns, which cannot be tabulated until after January 1, 1908, may prove that the plan has been immediately beneficial. Unfortunately a number of the states were unable to take action in time for the plan to be set to work this year. The way would seem to be open for the apportionment to be generally adopted for 1908, and we shall watch the outcome with great interest.

So far as we know the churches quite generally favor such a definite and fair distribution of responsibility. Certain obvious dangers, such as too great

reliance upon elaborate method rather than upon spiritual motive, overriding the autonomy of the local church, limiting rather than freeing the spirit of benevolence, should be avoided without difficulty, and the plan prove a real instrument of the Spirit.

These two new factors we rejoice in. They help encourage us for the future. There are other signs of promise among the churches; but we would remind ourselves with each passing year that the hope of this great enterprise is not in human contrivance or aims, but in the unchanging promises of God and the help of the ever present Christ. Our true source of strength is not difficult to find. It is not far away or of doubtful value. We may say to ourselves, on the home side of this work, as we do to the people of other lands to whom our missionaries go: "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down) or, Who shall descend into the abyss (that is, to bring Christ up from the dead)? But what saith it? The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach."

Treasurer's Report for the Year Ending August 31, 1907

DISBURSEMENTS

When the accounts were closed August 31, 1906, the debt of the Board was $85,417.39, but before the Annual Meeting at North Adams last October receipts for the purpose were sufficient to remove all this indebtedness. Without including this $85,417.39, the disbursements for the year ending August 31, 1907, were $877,631.95. This amount as compared with the previous year shows an increase in current expenditures of $23,951. Compared with the average expenditures of the previous three years the increase is $41,656, and compared with the expenditures five years ago the increase is $136,328.

The analysis of these larger disbursements as compared with five years ago shows an increase of $43,666 paid by our own Board, aside from the Woman's Boards, for missionary salaries on the field. The increase in appropriations by our own Board for native agencies was $5,754. The increase in the appropriations of the Woman's Boards for both salaries and general work was about $30,000. The increase in gifts restricted to specific work outside of regular appropriations was $8,342. The remainder of the increase was due partly to the greater cost of maintaining missionaries' families while on furlough in this country, including their transportation to and from the field, partly to larger amounts necessary to provide and maintain suitable buildings for the conduct of our work on the field, and partly to the cost of the Young People's Department, a new branch of our work within five years There has also been an inevitable increase in other administrative expenses, necessary in this day of multitudinous appeals adequately to present our work to our constituency at home.

It is clearly seen from the above comparisons that the cost of our work is steadily increasing from year to year, due as already stated to the greater cost of living at home and abroad, and in no small measure to the successful development of the work, resulting as it must in an imperative need for a larger number of workers, with more adequate buildings and equipment.

LEGACY OF MR. SOLOMON H. CHANDLER

The Board has received $361,649.65 during the year from the estate of Mr. Solomon H. Chandler, late of New Gloucester, Me., in cash and securities taken at the executors' appraisal. Mr. Chandler's will limits the amount to be taken from the income of the legacy and from such portion of the principal as may be necessary to $30,000 each year for four years, to be expended for the general purposes and objects of the Board, not including the reduction at any time of its indebtedness. After the expiration of the four years $25,000 are to be taken each year until both the principal and the income of the legacy are exhausted. Under this provision the Board has taken $17,500 from the income and the legacy during the past year. This sum is that part of $30,000 which represents the fraction of a year which has elapsed since Mr. Chandler's will was probated.

LEGACY OF MR. GEORGE H. WESTON

Part of another large legacy has been received, that of Mr. George H. Weston, Boston, Mass. The amount already received from this source, including income on securities, is $115,692.50. No restrictions apply to the use of this legacy, and under the plan adopted of averaging legacy receipts $57,200.42 has been carried to our current legacy receipts for the year, and the balance, $58,492.08, has been carried to our reserve legacy fund.

CONDITIONAL GIFTS

Twenty-four new Conditional Gifts have been received during the year, eleven of which came from previous donors. These gifts amounted to $48,350. The gifts maturing by the decease of donors amounted to $32,500, and after deducting this sum the amount of Conditional Gifts now in hand is $582,903.41, or a gain of $15,850 over last year.

A new permanent fund of $150, the Susan B. Church Memorial Fund, has been added during the year, the income to be used annually for the support of native agency work.

THE TWENTIETH CENTURY FUND AT WORK

On May 28, 1900, Pres. Samuel B. Capen and Mr. D. Willis James, at that time Vice-President of the American Board, formulated and presented the plan, afterwards unanimously indorsed by the Prudential Committee, known as the Twentieth Century Fund, to equalize the sum available each year from legacies. The old method, except in the case of extraordinary legacies, had been to spend the money as received. The new method proposed was to put the legacies into a fund, one-third only to be spent each

year. It was estimated at that time that $125,000 would be the average annual legacy receipts. To make the transition possible it was proposed to create a fund equal in amount to the average receipts for two years, namely, $250,000, to be called the Twentieth Century Fund. This fund is still incomplete, only $143,156.90 having been paid, with $5,000 additional pledged. The interest of this fund's investment has been added each year to the fund. A year ago, however, with the consent of the donors, $5,666.66 of accrued interest was applied to the canceling of the Board's debt.

On July 3, 1906, the Prudential Committee, with the approval of the donors to this fund, voted that the fund should become operative during the fiscal year of the Board beginning September 1, 1906. Although the amount of the fund was much less than originally contemplated, it was believed to be sufficient to meet such drafts as diminished legacy receipts falling below $120,000 may require it to pay. Interest earned on investments and special gifts to the fund from time to time will add to its reserve. In operation, therefore, the Twentieth Century Fund will become useful and effective in accomplishing to a large extent the purpose for which the completed fund was designed.

The decline of receipts from legacies during the three years previous to 1906 led the Committee to fix upon $120,000 instead of $125,000 as the prospective yearly average of legacies, thereby reducing the amount required as the basis for the Twentieth Century Fund from $250,000 to $240,000. With this modification the plan was placed in operation. To the sum total of $240,000 was added the actual legacy receipts of the current year, $207,738.12, making $447,738.12. This total divided by three gives the amount of legacy receipts available for expenditure this year, namely, $149,246.04. This sum subtracted from $447,738.12 leaves $298,492.08 as the basis for next year. To this balance the total legacy receipts of 1907–08 will be added, and when divided by three will give the sum which will be available for expenditure next year. The large amount of legacy receipts this year under the present plan adds $58,492.08 to our reserves for averaging legacy receipts. This, with the $143,156.90 already in the Twentieth Century Fund, makes the total amount of such reserves $201,648.98 now in hand.

CURRENT RECEIPTS

The regular current receipts for the year have been as follows: —

Churches and individuals	$343,303.75
Woman's Boards	239,333.93
Sunday schools and Christian Endeavor Societies	13,109.62
Receipts for special objects	51,062.19
Legacies, including $57,200.42 from estate of George H. Weston	149,246.04
From estate of Solomon H. Chandler for specified use,	17,500.00
Interest	21,411.17

The total amount of these current receipts is $834,966.70. Added to this is $6,029.73, the excess over the amount entered the previous year as

due from coöperating societies, and this sum, $840,996.43, deducted from the current expenditures already reported of $877,631.95, leaves a debt to be carried to the account of the new year of $36,635.52. If we go back again five years to 1902 for a comparison of expenditures and receipts when conditions were similar, a previous debt having just been canceled, we find an increase in current receipts of $64,537.43 from churches and individuals, and of $24,623.32 from the Woman's Boards.

While it is hoped that the period of greatly decreased legacy receipts, which began twelve or fifteen years ago, has passed, the average legacy receipts of the last three years hardly warrant us to expect the same amount from this source next year that we have received this year. This is true also of this year's lapsed Conditional Gifts. For the maintenance of our work it is evident then that we must expect an increased expenditure next year, and for the receipts needed to meet this increase we can reasonably look to no other source than to our living donors.

With profound thanksgiving for the generosity of all who have contributed to the result, it should be stated that if we add to the amount of the current receipts, $834,966.70, the $85,417.39 received in September and October last year and used to cancel the debt of the previous year, and if we add also what was received from the estate of the late George H. Weston which was carried to our reserve legacy fund, $58,492.08, we have the gratifying result of $978,876.17 as the total receipts of the Board for the twelve months ending August 31, 1907.

SUMMARY OF EXPENDITURES

Cost of Missions

Mission to West Central Africa	$28,265.76
Mission to East Central Africa	10,649.47
Zulu Mission	41,471.93
Mission to European Turkey	35,051.16
Mission to Western Turkey	101,874.87
Mission to Central Turkey	41,331.80
Mission to Eastern Turkey	45,423.34
Marathi Mission	90,634.50
Madura Mission	61,557.67
Ceylon Mission	15,961.77
Foochow Mission	53,383.93
South China Mission	6,869.57
North China Mission	65,257.97
Shansi Mission	9,732.28
Mission to Japan	101,230.64
Hawaiian Islands	350.00
Micronesian Mission	26,089.60
Mission to Mexico	24,043.50
Mission to Spain	14,139.69
Mission to Austria	11,034.93
Philippine Islands Mission	2,494.13
	$786,848.51

Cost of Agencies

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses		$29,166.44	
Cost of District Secretaries' Deputation $3,267, less contributions, $1,145		2,122.00	
Young People's Department		8,817.90	
			$40,106.34

Cost of Publications

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$11,017.63		
Less amount received from subscribers	$3,158.64		
and for advertisements	756.03		
From income of *Missionary Herald* Fund	131.00		
		4,045.67	
		$6,971.96	
Expenses of preparation of History of American Board	$2,558.84		
All other publications	5,964.12		
	$8,522.96		
Less amount received from sales	1,721.62		
		6,801.34	
			$13,773.30

Cost of Administration

Department of Correspondence		$15,360.44	
Treasurer's Department		9,775.41	
New York City		1,619.83	
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates),		10,148.12	
			$36,903.80
Total			$877,631.95

RECEIPTS

Donations, as acknowledged in the *Missionary Herald*	$646,724.99	
Legacies, as acknowledged in the *Missionary Herald*	166,830.54	
Interest on General Permanent Fund	21,411.17	
Due from coöperating societies in excess of amount credited in previous year	6,029.73	
		$840,996.43
Balance at debit of the A. B. C. F. M. August 31, 1907		36,635.52
		$877,631.95